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Tarbiyah Islamiyah

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Tarbiyah Islamiyah

Islamic Education

Level 1

Rights

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.»** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Tarbiyah Islamiyah

Islamic Education

Level 1

Rights

Praise be to Allah, Lord of the Worlds, and blessings and peace be upon the best of the Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Allah عَزَّوَجَلَّ has created humans to be sociable by nature, inclined to mix with other people. This natural inclination leads to them knowing one another and having various kinds of relationships. Allah عَزَّوَجَلَّ says: *{O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another}* [al-Hujurat 49:13].

What results from this mixing with people are duties that each person owes to others, each according to their degree of closeness or otherwise. So a man's duty towards his parents differs from his duty towards his wife, and his duty towards fellow Muslims differs from his duty towards non-Muslims, and so on. The individual is required to create balance in that regard, by fulfilling his or her duty to each as required.

In the hadith of Salman رَضِيَ اللَّهُ عَنْهُ, it is narrated that he said to Abu'd-Darda رَضِيَ اللَّهُ عَنْهُ, when the latter devoted himself to worship and did not fulfil his duties towards his wife: "Your Lord has a right over you, your own self has a right over you, and your wife has a right over you, so give to each one who has a right over you his or her rights." He went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him about that, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Salman is right.»** Narrated by al-Bukhari.

Fulfilling these duties and giving each person his or her rights requires understanding and knowledge of the status of each person who has a right. But if there is a conflict, whose rights are to be given precedence over those of others, and what is of secondary importance?

In this book, we discuss the most important rights and duties that the Muslim needs to understand and to know everything having to do with them.

And Allah is the source of strength.

The rights of Allah عَزَّوَجَلَّ over people

Knowing the rights of Allah عَزَّوَجَلَّ over His slaves is the greatest and most important duty, because the rights of Allah take precedence over the rights of all others. Therefore fulfilling one's duty towards Him عَزَّوَجَلَّ is fulfilling the purpose for which people were created.

The rights of Allah over His slaves may be summed up as worshipping Him Alone with no partner or associate, and strictly avoiding associating anyone or anything else with Him.

Allah عَزَّوَجَلَّ says: *{Worship Allah and associate nothing with Him}* [an-Nisa 4:36].

{O mankind, worship your Lord, who created you and those before you, that you may become righteous. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]} [al-Baqarah 2:21-22].

Ibn Katheer رَحِمَهُ ٱللَّهُ said concerning this verse what may be summed up as follows: Allah عَزَّوَجَلَّ starts the verse by explaining the oneness of His divinity, because He عَزَّوَجَلَّ is the bestower of blessings upon His slaves, by bringing them from nothingness into existence, and by showering them with blessings, both apparent and hidden. He is the Creator, the Provider, the Sovereign of this world and its inhabitants, Who provides for them. Thus He Alone deserves to be worshipped, with none other associated with Him. Hence He says: *{So do not attribute to Allah equals while you know [that there is nothing similar to Him]}* [al-Baqarah 2:22].

And Allah عَزَّوَجَلَّ says: *{And I did not create the jinn and mankind except to worship Me}* [adh-Dhariyat 51:56].

In as-Sahihayn it is narrated from Muadh ibn Jabal رَضِيَ ٱللَّهُ عَنْهُ that he said: I was riding behind the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ on a donkey, and he said to me: **«O Muadh do you know what Allah's right is over His slaves, and what the slave's right is over Allah?»** I said: Allah and His Messenger know best. He said: **«Allah's right over His slaves is that they should worship Him (Alone) and not associate anything with Him, and the slave's right over Allah is that He will not punish the one who does not associate anything with Him.»** I said: O Messenger of Allah, should I not tell the people these glad tidings? He said: **«Do not tell them, lest they rely on that [and become heedless].»**

The root meaning of the word ibadah (worship) is submission and humility. In Arabic the phrase tareeq mu'abbad refers to a road that has been made smooth (i.e., paved), and the phrase ba'eer mu'abbad refers to a camel that is amenable.

The worship that is enjoined is, as Shaykh al-Islam Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: A comprehensive noun (ibadah) which includes all that Allah loves and is pleased with of words and actions both hidden and apparent.

The rights of Allah عَزَّوَجَلَّ over His slaves may be summed up as follows:

Believing in Him, as He عَزَّوَجَلَّ says: *{Believe in Allah and His Messenger and spend out of that in which He has made you trustees. For those who have believed among you and spent, there will be a great reward}* [al-Hadeed 57:7].

Worshipping Him عَزَّوَجَلَّ Alone with no partner or associate, and refraining from worshipping all others. Allah عَزَّوَجَلَّ says: *{And I did not create the jinn and mankind except to worship Me}* [adh-Dhariyat 51:56].

And the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Allah's right over people is that they should worship Him and not associate anything with him…»** Narrated by al-Bukhari and Muslim.

Believing in His names and attributes, as narrated in the Quran and Sunnah, and as understood by the righteous early generations (the salaf).

That is because Allah عَزَّوَجَلَّ knows better about His Essence, His names and His attributes than anyone else. Allah عَزَّوَجَلَّ says: *{but they do not encompass Him in knowledge}* [Ta-Ha 20:110].

It is also essential to believe that there is nothing like unto Allah سُبْحَانَهُ وَتَعَالَى, as He says: *{There is nothing like unto Him, and He is the Hearing, the Seeing}* [ash-Shura 42:11].

Venerating Allah سُبْحَانَهُ وَتَعَالَى and attributing grandeur to Him, as He says: *{What is [the matter] with you that you do not attribute to Allah [due] grandeur?}* [Nuh 71:13], in other words, you do not fear His might and show Him due reverence.

Ways of venerating Allah عَزَّوَجَلَّ:

1. Honouring the sacred ordinances of Allah عَزَّوَجَلَّ, as He says: *{That [has been commanded], and whoever honors the sacred ordinances of Allah}* meaning that one fears disobeying Him and avoids doing that – *{it is best for him in the sight of his Lord}* [al-Hajj 22:30].

2. Honouring the symbols of Allah عَزَّوَجَلَّ, as Allah عَزَّوَجَلَّ says: *{That [is so]. And whoever honors the symbols of Allah}* that is, His commands, *{indeed, it is from the piety of hearts}* [al-Hajj 22:32].

3. Honouring and respecting those who obey Allah. It was narrated that Abu Musa al-Ash'ari رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Indeed part of venerating Allah is honouring the grey-haired Muslim, and the reciter of the Quran who does not go to extremes in his recitation or is heedless about it, and honouring the just ruler.»** Narrated by Abu Dawud; classed as hasan by al-Albani.

The rights of Allah عَزَّوَجَلَّ include the following:

- **Feeling shy before Allah عَزَّوَجَلَّ and fearing Him in private and in public.** Allah عَزَّوَجَلَّ says: *{They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing}* [an-Nisa 4:108].

- **Submitting to the rulings of Allah and the rulings of His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and adhering to the teachings of Islam.** Allah عَزَّوَجَلَّ says: *{It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error}* [al-Ahzab 33:36].

Loving Allah عَزَّوَجَلَّ because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There are three things, whoever has them will find the sweetness of faith: when Allah and His Messenger are more beloved to him than all others…»** Narrated by al-Bukhari and Muslim.

Ibn al-Qayyim رَحِمَهُ اللَّهُ said: Love on the basis of servitude to Allah (ubudiyah) is the noblest type of love, and this is purely the right of Allah Alone over His slaves.

Constantly remembering Allah and thanking Him for blessings. Allah عَزَّوَجَلَّ says: *{So remember Me; I will remember you. And be grateful to Me and do not deny Me}* [al-Baqarah 2:152].

Being content with Allah as one's Lord, Islam as one's religion, and Muhammad as one's Prophet.

Ibn al-Qayyim رَحِمَهُ اللَّهُ said: It is Allah's right over every one of His slaves that they should be content with Him as their Lord, with Islam as their religion, and with Muhammad as their Prophet.

Not attributing evil to Allah عَزَّوَجَلَّ, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«All goodness is in Your hands, and evil is not to be attributed to You.»** Narrated by Muslim.

Constantly seeking His forgiveness and repenting to Allah عَزَّوَجَلَّ **from sins.** Allah عَزَّوَجَلَّ says: *{And turn to Allah in repentance, all of you, O believers, that you might succeed}* [an-Nur 24:31].

An-Nawawi رَحِمَهُ اللَّهُ said: Everyone who commits a sin must hasten to repent from it, for repentance is one of the dues of Allah.

Thinking positively of Allah عَزَّوَجَلَّ. It was narrated that Jabir ibn Abdillah رَضِيَ اللَّهُ عَنْهُمَا said: I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say: **«None of you should die except when he is thinking positively of Allah.»** Narrated by Muslim.

Benefits of knowing the rights of Allah over His slave

- It will rid one of self-admiration and arrogance, and will prompt him to look down on his nafs (self) and be cautious of its evil inclinations.
- It will prevent him from thinking highly of his good deeds, admiring himself because of them and relying on that [to save him in the Hereafter].
- It will instil in him humility and submission before Allah عَزَّوَجَلَّ.
- It will cause his heart to become attached to Allah and he will have hope of His mercy and pardon.
- It will make him strive to base his good deeds on sincerity and improve his intention (niyyah), making it purely for Allah Alone.
- It will make him feel shy before Allah عَزَّوَجَلَّ because of his falling short in worshipping Him.
- It will make him love Allah عَزَّوَجَلَّ, long to meet Him and find joy in worshipping Him.
- For the one who fulfils his duties towards Allah, Allah will cause him to have no need of people.

Activities

1. **One of the rights of Allah عَزَّوَجَلَّ is that He Alone is to be worshipped, with no partner or associate. Give proof of that.**
2. **In principle, man is usually prone to falling short in his duty towards Allah عَزَّوَجَلَّ. Mention some ways of remedying that.**
3. **A man died owing debts to others, and before he died he was able to go for Hajj but he did not do so. Which is to be given precedence: performing Hajj on his behalf or paying off his debts?**

FYI (For Your Information)

The rights of the Prophet ﷺ over his ummah

The Prophet ﷺ has many rights over us: we should believe in him, venerate him, support him, emulate him and follow him. The best of those who followed his example are the Sahabah رضي الله عنهم. Urwah ibn Mas'ud ath-Thaqafi – who was a disbeliever at the time – said: O people, by Allah I have visited kings, I have visited Caesar, Chosroes and the Negus, but by Allah I have never seen a king whose companions respected and venerated him as the Companions of Muhammad ﷺ do with Muhammad. Narrated by al-Bukhari.

The greatest rights that the Prophet ﷺ has over the ummah include the following:

1

Believing in his prophethood. Allah عز وجل says: *{So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided}* [al-A'raf 7:158].

So a person's faith is not valid unless he believes in the message of Muhammad ﷺ and testifies to his prophethood.

2

Believing that he ﷺ is the last of the prophets and messengers. Allah عز وجل says: *{Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing}* [al-Ahzab 33:40].

The Messenger of Allah ﷺ said: **«Among my ummah there will be thirty liars, each of them claiming that he is a prophet, but I am the last of the prophets; there will be no prophet after me.»** Narrated by Abu Dawud and Ibn Majah; classed as sahih by al-Albani.

The Muslims are unanimously agreed that whoever claims to be a prophet after him ﷺ is a disbeliever and a liar.

Believing in the infallibility of the Prophet ﷺ. That includes: 3

- Believing that he was infallible in his claim to be a Messenger. Allah عَزَّوَجَلَّ says: *{And if Muhammad had made up about Us some [false] saying, We would have seized him by the right hand, Then We would have cut from him the aorta, And there is no one of you who could prevent [Us] from him}* [al-Haqqah 69:44-47].

- Believing that he ﷺ was infallible in his conveying of the message. Allah عَزَّوَجَلَّ says: *{Nor does he speak from [his own] inclination; It is not but a revelation revealed}* [an-Najm 53:3-4].

- Believing that the Prophet ﷺ was infallible and was protected from disbelief, shirk and shameful deeds, both before and after his mission and his prophethood began. Allah عَزَّوَجَلَّ says: *{Your companion [Muhammad] has not strayed, nor has he erred}* [an-Najm 53:2].

4 Whoever claims that there exists a religion nowadays other than Islam that is acceptable to Allah is a disbeliever, because he has disbelieved in the Quran.

5 **Believing that the Prophet ﷺ conveyed the message completely and perfectly.** The Messenger of Allah ﷺ said to his Companions: **«You will be questioned concerning me. What will you say?»** They said: We will bear witness that you conveyed the message, fulfilled the trust and were sincere. He pointed with his forefinger, pointing up to heaven then pointing to the people, saying: **«O Allah bear witness; O Allah bear witness»** three times. Narrated by Muslim.

6 Believing that his message was for both the jinn and humankind.

Allah عَزَّوَجَلَّ says: *{Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all}* [al-A'raf 7:158].

And He عَزَّوَجَلَّ says: *{And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners}* [al-Ahqaf 46:29].

In Musnad al-Imam Ahmad it is narrated with a hasan isnad from Jabir ibn Abdillah from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ [that he said:] **«There is nothing between heaven and earth except that it knows that I am the Messenger of Allah, apart from the disobedient among the jinn and humankind.»**

In as-Sahihayn it is narrated that Jabir رَضِيَ اللهُ عَنْهُ said: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **«A Prophet would be sent specifically to his people, but I have been sent to all humankind.»**

7 Not exaggerating about the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or about his qualities.

This is one of the greatest and most important of duties towards him. It was narrated from Anas ibn Malik رَضِيَ اللهُ عَنْهُ that a man said: O Muhammad, our master and son of our master, the best of us and the son of the best of us. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **«O people, say what you say, but do not let the Shaytan make you get carried away. I am Muhammad ibn Abdillah the slave of Allah and His Messenger. By Allah, I would not like you to raise me above my status that Allah has ordained for me.»** Narrated by Ahmad and by an-Nasai in as-Sunan al-Kubra; classed as sahih by al-Albani.

And the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **«Do not go to extremes and exaggerate in praising me as the Christians did with the son of Maryam, and they regarded him as divine. For I am only His slave. So say: the slave of Allah and His Messenger.»** Narrated by al-Bukhari.

Examples of exaggerating about the Prophet ﷺ:

Believing that the Prophet ﷺ was not actually human at all. This is disbelieving what the Quran clearly says, as Allah عَزَّوَجَلَّ tells us: *{Say, O [Muhammad], "I am only a man like you to whom it has been revealed …"}* [Fussilat 41:6].

Believing that the Prophet ﷺ was the first to be created by Allah.

This is a false belief for which there is no basis. The first human whom Allah created was Adam عَلَيْهِ السَّلَامُ as the Quran Allah عَزَّوَجَلَّ says: *{[So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay"}* [Saad 38:71].

Believing that the Prophet ﷺ was created from light. Those who are created from light are the angels only. The Messenger of Allah ﷺ said: **«The angels were created from light.»** Narrated by Muslim.

When the Quran described the Prophet ﷺ as light, it was referring to what was revealed to him of guidance, namely the Quran and Sunnah; it was not referring to his essence. Whoever believes that he was created from light is attributing to Allah something that He did not say.

Believing that the prophets or all of humankind were created from the light of the Prophet ﷺ.

This is pure falsehood. Allah عَزَّوَجَلَّ says: *{Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants"}* [Ibrahim 14:11].

The claim that Allah created creation, and Paradise and Hell, for the sake of the Prophet ﷺ. Rather Allah عَزَّوَجَلَّ created all of creation to worship Him Alone as He says: *{And I did not create the jinn and mankind except to worship Me}* [adh-Dhariyat 51:56].

Believing that the Prophet ﷺ had no shadow, and that flies did not land on his body.

Shaykh Ibn Uthaymeen رَحِمَهُ اللَّهُ said: Whoever believes that the Prophet ﷺ had no shadow, or that his light extinguished his shadow when he walked in the sun, all of that is lies and falsehood.

Some examples of exaggeration in describing the Prophet ﷺ include the following:

1 The claim that the Prophet ﷺ had knowledge of the unseen. Allah عَزَّوَجَلَّ says: *{And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me}* [al-A'raf 7:188].

2 The claim that the Prophet ﷺ has the power to benefit or harm after his death. Allah عَزَّوَجَلَّ says: *{Say, "Indeed, I do not possess for you [the power of] harm or right direction"}* [al-Jinn 72:21].

3 Swearing by the Prophet ﷺ. This is haram. The Messenger of Allah ﷺ said: **«Whoever must swear, then let him swear by Allah or else keep silent.»** Narrated by al-Bukhari and Muslim.

4 Celebrating the day of his birth. This is an innovation and misguidance; it is not permissible to do that or to approve of it.

5 Claiming that the Prophet ﷺ is alive in his grave, in the same way as he was alive before his death.

8 One of his rights over us is that one should **love him more than one's father or child.** The Messenger of Allah ﷺ said: **«No one truly believes until I am more beloved to him than his family, his wealth, and all the people.»** Narrated by Muslim.

9 **Venerating and respecting the Prophet ﷺ.** Allah عَزَّوَجَلَّ says: *{So they who have believed in him, honored him}* – that is, respected and venerated him – *{supported him and followed the light which was sent down with him - it is those who will be the successful}* [al-A'raf 7:157].

10

Following the Prophet ﷺ and emulating him both outwardly and inwardly, and not introducing innovations (bidahs) into his religion. Allah عَزَّوَجَلَّ says: *{There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often}* [al-Ahzab 33:21]. That includes:

- Obeying the Messenger ﷺ in what he enjoined. Allah عَزَّوَجَلَّ says: *{and obey the Messenger - that you may receive mercy}* [an-Nur 24:56].
- Avoiding that which the Prophet ﷺ forbade. Allah عَزَّوَجَلَّ says: *{And whatever the Messenger has given you - take; and what he has forbidden you - refrain from}* [al-Hashr 59:7].

11

Beware of telling lies about him ﷺ as he said: **«Whoever tells a lie about me deliberately, let him take his place in Hell.»** Narrated by al-Bukhari and Muslim.

12

Loving the family members and wives of the Prophet ﷺ and honouring them without going to extremes in that. The Messenger of Allah ﷺ said: **«I urge you to fear Allah with regard to the members of my family and household.»** Narrated by Muslim.

13

Honouring his Companions ﷺ, respecting them, believing in their virtue and defending them. The Prophet ﷺ said: **«Do not impugn my Companions, do not impugn my Companions. By the One in Whose hand is my soul, if one of you were to spend [in charity] the like of Mount Uhud in gold, it would not equal the mudd given by one of them or even half of that.»** Narrated by al-Bukhari and Muslim.

14

It is obligatory to refer to his Sunnah for judgement, and to accept his ruling at times of both hardship and ease. Allah عَزَّوَجَلَّ says: *{But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission}* [an-Nisa 4:65].

Benefits of fulfilling the rights of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ:

1. It is a means of attaining guidance. Allah عَزَّوَجَلَّ says: *{and follow him that you may be guided}* [al-A'raf 7:158].
2. It is a means of attaining Allah's love. Allah عَزَّوَجَلَّ says: *{then follow me, [so] Allah will love you}* [Aal Imran 3:31].
3. It is a means of attaining victory and success in this world and the Hereafter.
4. It is a means of attaining sweetness of faith, reassurance in the heart, and happiness.
5. It is a means of being with the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in Paradise.

Activities

1. A number of false beliefs result from denying that the Prophet ﷺ was human. Mention some of them.

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2. Mention one form of exaggerating about the Prophet ﷺ and of exaggerating about his characteristics.

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3. Write briefly about celebrating the Prophet's Birthday (Mawlid) and how it is contrary to Islamic teachings?

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The rights of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ are the best of humanity after the prophets; they are the best generations of this ummah, which is the noblest of all nations, according to the text of the Quran and the consensus of the early generations (salaf). Allah عَزَّ وَجَلَّ chose them to accompany His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and support him, and to convey His religion to all of humanity. They did that in the best manner, striving in that noble cause. For these and other reasons, Islamic teachings enjoin duties on the believers towards the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, affirming their virtue and acknowledging their preeminence, their righteous deeds and their sacrifices. The blessed one is the one who is enabled to fulfil his duty towards them, and the wretched and doomed one is the one who impugns them.

The rights of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

1 Believing in their virtue, and that they are the best of humankind after the prophets عَلَيْهِمُ السَّلَامُ.

Allah عَزَّ وَجَلَّ praised them رَضِيَ اللَّهُ عَنْهُمْ a great deal in His Noble Book. Allah عَزَّ وَجَلَّ says, praising the Muhajireen: *{For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful}* [al-Hashr 59:8].

And He عَزَّ وَجَلَّ says, praising the Ansar: *{And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their hearts of what the emigrants were given}* [al-Hashr 59:9].

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The best of the people are my generation, then those who come after them, then those who come after them.»** Narrated by al-Bukhari and Muslim.

It was narrated that Muhammad ibn al-Hanafiyah said: I said to my father – namely Ali ibn Abi Talib – Which of the people is best after the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? He said: Abu Bakr. I said: Then who? He said: Then Umar. And I was afraid that he would say Uthman. Then I said: Then you? He said: I am no more than a man among the Muslims. Narrated by al-Bukhari.

It was narrated that Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا said: "We used to say who was the best among the people at the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. We would say that Abu Bakr was best, then Umar ibn al-Khattab, then Uthman ibn Affan." Narrated by al-Bukhari.

2 Testifying that those people will be in Paradise whom Allah and His Messenger ﷺ testified will be in Paradise.

As in the hadith of Abd ar-Rahman ibn Awf رضي الله عنه, according to which the Prophet ﷺ said: **«Abu Bakr will be in Paradise, Umar will be in Paradise, Ali will be in Paradise, Uthman will be in Paradise, Talha will be in Paradise, az-Zubayr will be in Paradise, Abd ar-Rahman ibn Awf will be in Paradise, Sa'd ibn Abi Waqqas will be in Paradise, Saeed ibn Zayd ibn Amr ibn Nufayl will be in Paradise, and Abu Ubaydah ibn al-Jarrah will be in Paradise.»**

Narrated by Ahmad, Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

3 Believing that their order of virtue and status is the same as their chronological order as caliphs.

Ibn Qudamah said: One of the rights of the Sahabah is that we should believe that the most deserving of Allah's creation to be the caliph after the Prophet ﷺ was Abu Bakr رضي الله عنه, because of his virtue and seniority in Islam; because the Prophet ﷺ chose him over all the other Sahabah رضي الله عنهم to lead the people in prayer; and because the Sahabah were unanimously agreed on appointing him as caliph and swearing allegiance to him, and Allah would not cause them to agree on misguidance. After him comes Umar رضي الله عنه, because of his virtue and the fact that Abu Bakr appointed him as his successor. Then comes Uthman رضي الله عنه, because the people of the consultative committee (shura) appointed him as caliph. Then comes Ali رضي الله عنه, because of his virtue and the fact that the people of his time were unanimously agreed on appointing him as caliph. These are the right-thinking, Rightly Guided Caliphs.

4 Loving them رضي الله عنهم and praising them.

At-Tahhawi رحمه الله said: We love the Companions of the Messenger of Allah ﷺ, but we do not omit to love even one of them, and we do not disavow any one of them. Loving them is part of religion, faith and ihsan and hating them is disbelief, hypocrisy and evildoing.

Praying for forgiveness for them, offering supplication for them, and praying that Allah be pleased with them. 5

Allah عَزَّوَجَلَّ says: *{And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith"}* [al-Hashr 59:10].

Not impugning or reviling them. 6

It was narrated that Abu Saeed al-Khudri رَضِيَ اللَّهُ عَنْهُ said: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Do not impugn my Companions. If one of you were to spend [in charity] the like of Mount Uhud in gold, it would not equal the mudd given by one of them or even half of that.»** Narrated by al-Bukhari and Muslim.

Denouncing and disavowing the one who impugns them. 7

At-Tahhawi رَحِمَهُ اللَّهُ said: "We hate those who hate them and speak ill of them, and we only speak of them in good terms."

Abu Zur'ah رَحِمَهُ اللَّهُ said: If you see a man speaking ill of of the Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then you should realize that he is a heretic. That is because, according to our belief, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is true, and the Quran is true, and the only ones who conveyed the Quran and Sunnah to us are the Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They only want to cast aspersions on our witnesses who conveyed the message to us in order to undermine the Quran and Sunnah. But they are more deserving of criticism, and they are heretics.

8 Believing that they were of good character and free of hypocrisy and bad attitudes or manners.

Allah عَزَّوَجَلَّ says: *{And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment}* [at-Tawbah 9:100].

What is meant by saying that the Sahabah were people of intregrity and good character is that none of them can be described as an evildoer.

Humayd at-Taweel said that after Anas رَضِيَ اللَّهُ عَنْهُ narrated a hadith, a man said to him: Did you hear it from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?

Anas's expression changed and he spoke harshly to him.

He said to him: It is not necessarily the case that everything we narrate to you we heard directly from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but we never lied to one another. Narrated by Ibn Mandah in al-Eeman with a sahih isnad.

Ibn Hajar al-Asqalani said: Ahl as-Sunnah are unanimously agreed that all of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were people of integrity and good character, and no one disagrees with that except weird innovators.

9 Emulating them and following their teachings, especially the Rightly-Guided Caliphs.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«I instruct you to fear Allah and to hear and obey, even if an Ethiopian slave is appointed over you, for those among you who live long enough after I am gone will see a great deal of dissent. I urge you to adhere to my Sunnah and the way of the rightly-guided caliphs; hold fast to it and cling firmly to it.»** Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

Activities

Write briefly, no more than five lines, about the following:

1. The Muslim's attitude towards the fitnah (turmoil) that occurred among the Sahabah رضي الله عنهم.

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2. New approaches to talking about the Sahabah رضي الله عنهم and defending them.

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3. The correct attitude towards those who impugn and criticize the Sahabah رضي الله عنهم, or any one of them.

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4. Quote Islamic texts which prove the virtue of the Sahabah رضي الله عنهم.

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5. Mention the most serious consequences that could result from impugning the Sahabah رضي الله عنهم.

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The rights of the scholars

In Islam, the status of the scholars is unmatched, for they are the heirs of the prophets and the bearers of knowledge, the ones to whom Allah has entrusted the task of protecting Islam and the laws of sharia. When a scholar dies, a gap is opened in Islam which nothing will fill until the Day of Resurrection. Through them Allah revives the ummah and brings people forth from the darkness of ignorance to the light of faith and righteous deeds. Hence Islamic teachings emphasize their rights and warn against speaking ill of them. Allah عَزَّوَجَلَّ says: *{Say, "Are those who know equal to those who do not know?"}* [az-Zumar 39:9]. It was narrated from Ubadah ibn as-Samit رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«He is not part of my ummah who does not show respect to our elders, show compassion to our little ones, and recognize the status of our scholars (and people of knowledge).»** Narrated by Ahmad; classed as sahih by al-Albani.

The rights of the scholars:

1 Respecting them and honouring them.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Indeed part of venerating Allah is honouring the grey-haired Muslim, and the reciter of the Quran who does not go to extremes in his recitation or is heedless about it, and honouring the just ruler.»** Narrated by Abu Dawud classed as hasan by al-Albani.

It was narrated from Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا: "For a year I wanted to ask Umar ibn al-Khattab about a verse, but I could not ask him, out of awe and respect for him." Narrated by al-Bukhari and Muslim.

Ibn Abi Hatim included in the introduction to al-Jarh wa't-Ta'deel a chapter on the scholars' respect for Sufyan ath-Thawri رَحِمَهُ اللَّهُ, and their acceptance of his views and fatwas.

And a chapter on what was said about the scholars' respect for Ahmad ibn Hanbal رَحِمَهُ اللَّهُ.

Imam Ahmad رَحِمَهُ اللَّهُ said: "We were instructed to show humility towards those from whom we learned."

Ibn Hazm رَحِمَهُ اللَّهُ said: "They are unanimously agreed that it is obligatory to show respect towards the people of the Quran committed Muslims, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and also to the caliphs, the virtuous and the scholars."

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2 Loving them and regarding them as allies.

Ibn Abi'l-Izz al-Hanafi رَحِمَهُ ٱللَّهُ said: It is obligatory upon every Muslim to take Allah and His Messenger as allies, and to take the believers as allies, as stated in the Quran especially those who are the heirs of the prophets.

3 Offering supplication for them and praising them.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Allah and the angels, and even the ant in its hole and the fish in the sea, send blessings upon the one who teaches the people good.»** Narrated and classed as sahih by at-Tirmidhi.

4 Referring to them and following their advice, especially at times of turmoil and novel developments.

Allah عَزَّ وَجَلَّ says: *{So ask the people of the message if you do not know}* [an-Nahl 16:43].

5 Obeying them in that which is right and proper.

Allah عَزَّ وَجَلَّ says: *{O you who have believed, obey Allah and obey the Messenger and those in authority among you}* [an-Nisa 4:59].

"Those in authority" are the rulers and scholars, as Ibn Katheer stated in his Tafsir.

6 Consulting them and giving them precedence over others in gatherings.

It was narrated that Ibn Abbas رَضِيَ ٱللَّهُ عَنْهُمَا said: "Those who were well-versed in the Quran were the people who attended the gathering of Umar رَضِيَ ٱللَّهُ عَنْهُ and were the people whom he consulted, whether they were old or young." Narrated by al-Bukhari.

7 Thinking positively of them.

Allah عَزَّوَجَلَّ says: *{O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin}* [al-Hujurat 49:12].

8 Showing sincerity towards them.

The Messenger of Allah ﷺ said: **«Religion is sincerity.»** We said: To whom? He said: **«To Allah, to His Book, to His Messenger, and to the leaders of the Muslims and their common folk.»** Narrated by Muslim.

9 Protecting their honour and reputation, and defending them in an appropriate manner.

Imam Ahmad رَحِمَهُ ٱللَّهُ said: "If you see a man speaking ill of Hammad ibn Salamah, then be suspicious as to whether he is sincere in his Islam, for he was very harsh with the people of innovation (bidah)."

Yahya ibn Ma'een رَحِمَهُ ٱللَّهُ said: "If you see a man speaking ill of Hammad ibn Salamah and Ikrimah the freed slave of Ibn Abbas, then be suspicious as to whether he is sincere in his Islam."

Ibn Asakir رَحِمَهُ ٱللَّهُ said: "The flesh of the scholars is poisoned, and it is well known that Allah usually exposes to shame anyone who speaks ill of them, because ascribing to them that of which they are innocent is a very serious matter, and tarnishing their honour and reputation on the basis of falsehood is a very bad thing to do, and fabricating lies against those whom Allah has chosen is blameworthy conduct."

The rights that they have are based on a number of things:

- If a mistake or error is committed by a scholar, that does not make it permissible to speak ill of him and tarnish his honour and reputation.
- Infallibility is only for the prophets, no one else.
- If a scholar strives hard to work out the right answer, then he either gets it right and thus earns a twofold reward, or he gets it wrong and is excused, and he will still have a single reward. The Messenger of Allah ﷺ said: **«If a judge issues a ruling after having tried hard to work it out, and he gets it right, he will have a twofold reward. If he issues a ruling after having tried hard to work it out, and he gets it wrong, he will have a single reward.»** Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

  With regard to the one whom Allah عَزَّوَجَلَّ excused for his error and still gave him a single reward, it is more appropriate for the Muslims to accept his excuse and to continue to hold him in high esteem.
- If a scholar is one of Ahl as-Sunnah and is well known for his knowledge and virtue, we should benefit from his knowledge and not follow his mistake.

  Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said: Anyone who has sound knowledge of Islam and of real-life situations will realize for certain that a man of integrity who has served Islam and had a good impact, and is known to have great knowledge of Islam and religious commitment, and was held in high esteem by people, may commit an error or slip up, but he is to be excused for his error; rather he will be rewarded for trying his best. So no Muslim should follow him in his mistaken view, and it is not permissible to tarnish his reputation and image, and to cast aspersions on his status among the Muslims.
- Impugning the scholars is the way of the innovators and evildoers.
- We should beware of backbiting them and speaking ill of them.

  Backbiting scholars is worse than backbiting others, because it harms the religion of Islam as a whole, for the scholars are the standardbearers of Islam. Therefore if trust is lost in what they say, the banner of Islam will fall, which will result in harm for the Muslim ummah.
- We should beware of seeking out their faults and errors, and spreading news of that among the people.

Harm that results from not paying due attention to the rights of the scholars:

1. It undermines knowledge and leads to the spread of ignorance and innovation (bidah).
2. It leads to the spread of evil deeds and haram actions.
3. It enables people of misguidance, bad scholars and innovators to become more powerful and attain positions of leadership.
4. It leads to people developing the audacity to show disrespect towards the religion of Allah, so that they do not take the matter of sin seriously, and they are emboldened and begin to commit sin.
5. It leads to people having the audacity to issue fatwas and rulings on what is halal and haram without knowledge and without having any fear of Allah, as a result of which people will be led into a great deal of troubles, calamities and great danger.
6. The Sunnah and its people will diminish, and the people will have no knowledge of the Sunnah. It is well-established that whenever the Sunnah diminishes, innovation prevails.
7. Confusion of truth with falsehood, which leads to the common folk becoming lost and falling prey to deviant ways and ideologies.

Activities

1. It is obligatory to protect the honour and reputation of the scholar and to defend him on the basis of truth. What is the basis of this truth?

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2. What should the Muslim's attitude be when he sees a scholar make a mistake or fall short?

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3. Write briefly about the harm that results from not giving scholars their rights.

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The rights of parents

There are many verses and hadiths which speak of the rights of parents, because of their unique role in caring for the individual when he is small, looking after him and making sacrifices for him. For this and other reasons, Allah mentions parents alongside mention of Himself, as He says: *{Worship Allah and associate nothing with Him, and to parents do good}* [an-Nisa 4:36]. And He enjoins showing gratitude to them after showing gratitude to Him, as He سُبْحَانَهُ وَتَعَالَى says: *{Be grateful to Me and to your parents; to Me is the [final] destination}* [Luqman 31:14].

So the individual is enjoined to honour his parents and he is forbidden to defiantly disobey them. The blessed one is the one who is enabled to obey them, and the doomed one is the one who defiantly disobeys them.

Parents' rights may be summed up in two points:

1. Honouring them and showing kindness to them.
2. Avoiding defiant disobedience and mistreatment of them.

With regard to the former, it refers to honouring them and showing them kindness, especially when they grow old.

Allah جَلَّ وَعَلَا says: *{And your Lord has decreed that you not worship except Him, and to parents, good treatment}* [Al-Isra 17:23].

It was narrated that Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said: I said: O Messenger of Allah, which deed is best? [According to another report: which deed is most beloved to Allah?] He said: **«Prayer offered on time.»** I said: Then which? He said: **«Then honouring one's parents.»**

Al-Bukhari and Muslim.

Honouring parents is one of the greatest of good deeds, because:

1. It earns Allah's pleasure with the individual. It was narrated from Abdullah ibn Amr رضي الله عنهما that the Prophet ﷺ said: **«The pleasure of the Lord is connected to the pleasure of the father, and the anger of the Lord is connected to the anger of the father.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

2. It is the attitude of the prophets and the righteous. Allah عز وجل tells us of Yahya عليه السلام: *{And dutiful to his parents, and he was not a disobedient tyrant}* [Maryam 19:14]. And He tells us about Isa عليه السلام: *{And [made me] dutiful to my mother, and He has not made me a wretched tyrant}* [Maryam 19:32].

3. It is one of the beautiful teachings of Islam, because it is a kind of acknowledging the parents' favours and keeping them in mind.

4. It is part of integrity and good manners. Marwan ibn al-Hakam said to Wahb ibn al-Aswad: What is integrity in your view? He said: Honouring parents and taking good care of one's wealth.

5. It is the best of supererogatory acts of worship. A man came to the Prophet ﷺ and asked for his permission to go for jihad. He said: **«Are your parents alive?»** He said: Yes. He said: **«Then strive [jahid] in serving them.»** Narrated by al-Bukhari and Muslim.

   What is meant is: do your utmost in honouring them and showing kindness to them, for in your case that will take the place of fighting the enemy.

6. It is one of the means of attaining salvation in this world and the Hereafter. In the story of the people of the cave and their supplication by virtue of their good deeds, one of them sought the help of Allah عز وجل by virtue of his having honoured his parents, asking Allah to grant them a way out. So Allah answered their supplication and granted them a way out. Narrated by al-Bukhari and Muslim.

7 It is one of the means of supplications being answered. The Messenger of Allah ﷺ praised Uways al-Qarani who was the best of the Tabieen, for his kindness to his mother, and he advised the Sahabah to ask Uways to offer supplication for them, because he was a man whose supplications were answered. The Messenger of Allah ﷺ said: **«There will come to you Uways ibn Aamir with the reinforcements from Yemen, from [the tribe of] Murad then from Qaran. He had leprosy but was healed from it, except for a spot the size of a dirham. He has a mother whom he honours. If he were to swear in the name of Allah that something should happen, Allah would cause it to happen. If you can ask him to pray for forgiveness for you, then do that.»** Narrated by Muslim.

8 It is one of the greatest means of admittance to Paradise. The Messenger of Allah ﷺ said: **«The father is the middle (best) gate of Paradise.»** Narrated by Ahmad and Ibn Majah; classed as sahih by al-Albani.

Issues connected to this matter:

- **The rights of parents take precedence over the rights of any other humans. It was narrated that there was scholarly consensus on that.**
- The rights of the mother take precedence over the rights of the father. Some narrated that there was consensus on this.
- Fulfilling the rights of parents takes precedence over doing supererogatory acts of worship.
- It is obligatory to obey parents with regard to that which will benefit them and not harm the child, even if they are evildoers or disbelievers, so long as they do not instruct the child to commit sin.

  Allah عَزَّوَجَلَّ says: *{But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness}* [Luqman 31:15].
- It is obligatory for the child who can afford it to spend on his parents if they are in need.

It is permissible for the father to take from his son's wealth, subject to certain conditions, including the following:

1. That it is not detrimental to the child.
2. That he takes only because of need, and not to accumulate wealth.
3. That he should not take the wealth in order to give it to another child.

The second right of parents is that the child should avoid defiantly disobeying them and mistreating them.

What is meant by defiant disobedience towards parents is mistreatment on the part of the child, in word or deed.

That is haram and is one of the gravest of major sins.

Allah عَزَّوَجَلَّ says: *{Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them}* [al-Isra 17:23].

And the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Shall I not tell you of the worst of major sins? Associating others with Allah; defiantly disobeying parents; and false speech.»** Narrated by al-Bukhari and Muslim.

Defiant disobedience may be divided into two categories:

1. In word
2. In deed

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The first category is defiant disobedience and mistreatment in word. That includes the following:

1. Reviling them, or behaving with people in such a manner that it prompts them to revile his parents.

The Messenger of Allah ﷺ said: **«Indeed one of the worst of major sins is for a man to curse his parents.»** It was said: O Messenger of Allah, how could a man curse his parents? He said: **«A man reviles the father of another man, so that man reviles his father and reviles his mother.»** Narrated by al-Bukhari and Muslim.

2. Raising one's voice to them.

Allah عَزَّوَجَلَّ says: *{say not to them [so much as], "uff," and do not repel them, but speak to them a noble word}* [al-Isra 17:23].

The second category is defiant disobedience and mistreatment in deed. That includes the following:

1. Glaring at them.
2. Giving others precedence over them.
3. Not respecting them, looking down on them and scorning them.
4. Striking them and raising your hand against them.

The seriousness of defiant disobedience towards parents:

1

It is a cause of disgrace and shame in this world and of punishment in the Hereafter. The Messenger of Allah ﷺ said: **«May his nose be rubbed in the dust, then may his nose be rubbed in the dust, then may his nose be rubbed in the dust.»** It was said: Who, O Messenger of Allah? He said: **«The one who lives long enough to see his parents reach old age, one or both of them, then does not enter Paradise.»** Narrated by Muslim.

2

It incurs the wrath of Allah on the one who defiantly disobeys them. The Prophet ﷺ said: **«The pleasure of the Lord is connected to the pleasure of the father, and the anger of the Lord is connected to the anger of the father.»** Noted above.

3

Being deprived of Allah looking at him on the Day of Resurrection and of admittance to Paradise. The Messenger of Allah ﷺ said: **«There are three at whom Allah ﷻ will not look on the Day of Resurrection»** among whom he mentioned: **«the one who defiantly disobeys [and mistreats] his parents.»** Narrated by an-Nasai classed as sahih by al-Albani.

4

Defiantly disobeying and mistreating parents is one of the worst forms of severing ties of kinship, and it is a cause of calamity and punishment befalling a person. The Messenger of Allah ﷺ said: **«There is no sin that is more deserving that Allah should hasten the punishment for the doer in this world, in addition to what He has stored up for him in the Hereafter, than transgression [against others] and severing the ties of kinship.»** Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

5

Preventing acceptance of good deeds. The Messenger of Allah ﷺ said: **«There are three from whom Allah will not accept any obligatory or supererogatory deed: one who defiantly disobeys [and mistreats] his parents, one who reminds others of his favours, and one who disbelieves in the divine decree.»** Narrated by Ibn Abi Aasim classed as hasan by al-Albani.

Activities

1. Write the most important consequences of honouring one's parents.

.....

.....

.....

2. The rights of parents are limited to two important matters: name them.

.....

.....

3. Explain the seriousness of defiant disobedience [and mistreatment] of parents by quoting texts from the Quran and Sunnah.

.....

.....

.....

4. Mention types of defiant disobedience [and mistreatment] of parents, giving examples of what you say.

.....

.....

.....

The rights of children over their parents

Allah عَزَّوَجَلَّ will ask parents about their children on the Day of Resurrection, before He asks the child about his parents. Just as the father has rights over his son, the son has rights over his father; just as Allah عَزَّوَجَلَّ says: *{And We have enjoined upon man goodness to parents}* [al-Ankabut 29:8], He also says: *{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones}* [at-Tahreem 66:6].

Thus Allah's instruction to parents to take care of their children comes before His instruction to children to honour their parents. So whoever neglects to teach his child that which will benefit him, and leaves him without guidance, has committed a grievous wrong. In most cases, when children cause mischief, it is the fault of their parents, who neglected them and failed to teach them the obligatory duties and sunnahs of Islam. They neglected them when they were young, and as a result they were of no benefit to their parents when they grew up. Some parents blame their children for not being good to them, and the child says: O my father, you were not good to me when I was young, and that is why I am not good to you now that you are an old man! You did not care about me when I was a child, and that is why I do not care about you now that you are old!

Matters having to do with the rights of the child:

- **The child is a trust about whom the parents will be questioned on the Day of Resurrection.** The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The man is a custodian of the members of his household, and he is responsible for them; the woman is a custodian of her husband's household and children, and she is responsible for them.»** Agreed upon.

  Allah's instruction to parents to take care of their children comes before His instruction to children to take care of their parents.

- **The responsibility for raising children and taking care of them rests on the shoulders of the parents, first and foremost.** Allah عَزَّوَجَلَّ says: *{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones}* [at-Tahreem 66:6].

  Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا said: Discipline your son, for you will be questioned about him: how did you discipline him, and what did you teach him? Narrated by al-Bayhaqi in Shu'ab al-Eeman.

- **Parents have the greatest impact on the way that children will be in the future.**

  The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Every child is born in a state of fitrah [sound human nature], then his parents make him into a Jew or a Christian or a polytheist.»** Narrated by Muslim. Thus the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ attributed the child's going against his natural inclination towards Islam and turning from faith to disbelief on what his parents teach him.

FYI (For Your Information)

The rights of children over their parents are two types:

1. Firstly: before the child comes into existence.
2. Secondly: after the child comes into existence.

With regard to the former, which is before the child comes into existence, his rights are as follows:

1 Choosing a suitable marriage partner

The Messenger of Allah ﷺ said: **«A woman may be married for four things: for her wealth, for her lineage, for her beauty and for her religious commitment. Choose the one who is religiously committed, may your hands be rubbed with dust [that is, may you prosper].»** Narrated by al-Bukhari and Muslim.

The child's right over his father is that he should choose a good mother for him, so he should not marry a woman of low character who is not religiously committed, so that the child will not be shamed because of her.

By the same token, the woman must choose a suitable husband whom she can trust to raise her children properly.

2 Praying for righteous offspring

Allah عَزَّوَجَلَّ says: *{At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication"}* [Aal Imran 3:38].

3 Mentioning the name of Allah when having intercourse

The Prophet ﷺ said: **«When any one of you wants to have intercourse with his wife, let him say: Bismillah, Allahumma jannibni ash-Shaytana wa jannib ash-Shaytana ma razaqtani (In the name of Allah, O Allah, keep the Shaytan away from me and keep the Shaytan away from that with which You may bless me).' Then if it is decreed that they should have a child, the Shaytan will never be able to harm him and will never be given control over him.»** Agreed upon.

Secondly: the child's rights after he is born:

1 Praying to Allah for the child's well-being.

Allah عَزَّوَجَلَّ says: *{and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims}* [al-Ahqaf 46:15].

2 Giving the child a good name.

The Prophet ﷺ would give the children of the Sahabah good names, and he changed the names of some of them because they had bad meanings, and so on.

3 Showing compassion and kindness to him when dealing with him.

It was narrated that Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ said: I have never seen anyone more compassionate towards children than the Messenger of Allah ﷺ. Narrated by Muslim.

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: Some Bedouin people came to the Messenger of Allah ﷺ and they said: Do you kiss your sons? They said: Yes. They said: But we, by Allah, never kiss them. The Messenger of Allah ﷺ said: **«What can I do for you if Allah has taken away compassion from your hearts?»** Narrated by Muslim.

4 Preserving the child's dignity and refraining from reviling him, rebuking him and hitting him.

5 Paying attention to the child's right to play, and playing with him in ways that will benefit him and not harm him.

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: "We were praying Isha with the Messenger of Allah ﷺ, and when he prostrated, al-Hasan and al-Husayn jumped on his back. When he lifted his head, he reached behind him and gently brought them down, placing them on the ground. When he prostrated again, they did that again, until he finished his prayer, then he sat them on his lap." Narrated by Ahmad; classed as hasan by al-Albani.

Similarly, it is not permissible for him to take his child to places where evil is committed, because that will make him get used to it. He should not allow him to play with things that could damage his faith and morals, or harm him physically.

6 Striving to teach and discipline the child

Allah عَزَّوَجَلَّ says: *{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones}* [at-Tahreem 66:6].

That includes:

Striving to teach the child sound aqeedah.

Allah عَزَّوَجَلَّ says: *{And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah . Indeed, association [with Him] is great injustice"}* [Luqman 31:13].

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ: **«O boy, I will teach you some words: Be mindful of Allah, He will protect you. Be mindful of Allah, you will find Him with you. If you ask, then ask of Allah. And if you seek help, then seek help from Allah. Know that if the entire nation were to come together to benefit you in some way, they would not benefit you except with something that Allah has already decreed for you; and if they were to come together to harm you in some way, they would not harm you except with something that Allah has already decreed for you. The pens have been lifted and the pages have dried.»** Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

Striving to teach him the Quran when he is young.

Striving to teach him the obligatory duties of Islam, and what is halal and haram when he is young.

Allah عَزَّوَجَلَّ says: *{And enjoin prayer upon your family [and people] and be steadfast therein}* [Ta-Ha 20:132]. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Instruct your children to pray when they are seven years old, and smack them (lightly) if they do not do it when they are ten years old, and separate them in their beds.»** Narrated by Ahmad and Abu Dawud classed as hasan by al-Albani.

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that al-Hasan ibn Ali took a date from the dates that had been given in charity and put it in his mouth. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No, no! Throw it away! Do you not know that we do not eat what is given in charity?»** Narrated by al-Bukhari and Muslim.

Teaching the child to venerate the symbols and rituals of Islam, and call people to Allah عَزَّوَجَلَّ.

Allah عَزَّوَجَلَّ tells us what Luqman said when he was teaching his son: *{O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination}* [Luqman 31:17].

Striving to teach him etiquette and good morals and manners.

Allah عَزَّوَجَلَّ says: *{And do not turn your cheek [in contempt] toward people}* – that is, do not turn your face away from them in arrogance – *{and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys}* [Luqman 31:18-19].

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to his stepson Umar ibn Abi Salamah رَضِيَ اللَّهُ عَنْهُ, teaching him the manners of eating: **«O boy, say Bismillah, eat with your right hand and eat from what is directly in front of you.»** Narrated by al-Bukhari and Muslim.

7 Spending on the child's needs without being either extravagant or stingy.

There is no difference of opinion among the fuqaha regarding the fact that it is obligatory for the father to spend on his child, whether male or female.

8 Protecting the child from anything that may threaten his life or harm him, and not transgressing against him.

One example of that is:

Protecting him, by means of ruqyah as prescribed in Islam, from the Shaytan from enviers, and from anyone who would do him harm.

It was narrated from Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to seek refuge with Allah for al-Hasan and al-Husayn, and he would say: **«Your father [Ibrahim] used to seek refuge with these words for Ismail and Ishaq: A'oodhu bi kalimaat-illah il-taammati min kulli shaytanin wa haammatin wa min kulli aynin lammah (I seek refuge in the perfect words of Allah from every devil and venomous creature, and from every envious evil eye).»** Narrated by al-Bukhari and Muslim.

Warding off harm from the child.

It was narrated that Buraydah said: Whilst the Messenger of Allah ﷺ was on the minbar, addressing the people, al-Hasan and al-Husayn came, wearing red chemises, walking and stumbling. He came down and picked them up, then he said: **«Allah spoke the truth:** *{Your wealth and your children are but a trial}* [at-Taghabun 64:15]. **I saw these two walking and stumbling in their chemises, and I could not help but come down and pick them up.»** Narrated by Ahmad and the four; classed as sahih by al-Albani.

Taking the child with him to good places and helping him to mix with righteous people.

It was narrated from Ibn Umar رضي الله عنهما that the Messenger of Allah ﷺ said: **«Among the trees there is a tree whose leaves do not fall, and it is like the Muslim. Tell me what it is.»** The people started to mention various trees of the desert, and it occurred to me that it was the palm tree, but I felt too shy to speak up. They said: O Messenger of Allah, tell us what it is. The Messenger of Allah ﷺ said: **«It is the palm tree.»** Abdullah [ibn Umar] said: I told my father what had occurred to me, and he said: If you had said it, that would have been dearer to me than having such and such. Narrated by al-Bukhari and Muslim.

Activities

1. **Write briefly about the rights of children over their parents.**
2. **One of the most important rights that the child has over his father is that he should strive to teach him and discipline him. Write a short essay about that.**
3. **Protecting the child is one of the greatest of his rights. Speak about that in the light of what you have studied.**

The rights of spouses

Islam is keen to ensure that the relationship between the spouses is strong and cohesive. Hence Allah عَزَّوَجَلَّ, in His Book, calls marriage a solemn covenant. He has created love and compassion between the spouses, and has given practical solutions to problems, so as to guarantee continuity and stability of married life. Separation of spouses is something to be avoided wherever possible, and divorce is discouraged and is to be regarded as the last resort.

In order to guarantee continuity and stability of married life, Allah عَزَّوَجَلَّ and His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ have ordained rights for each spouse and have enjoined duties for each towards the other. The more they commit to their duties towards one another, the better life will be.

The rights of the husband over the wife

1

The rights of the husband over his wife are among the greatest of rights after the rights of Allah over her.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«It is not appropriate for any human being to prostrate to another. If it were appropriate for any human being to prostrate to another, I would have instructed women to prostrate to their husbands, because of the greatness of the rights that they have over them.»**

Narrated by Ahmad and an-Nasai; classed as sahih by al-Albani.

2

Allah has ordained that men should be in charge of women, and that they should be given precedence over them.

Allah عَزَّوَجَلَّ says: *{Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth}* [an-Nisa 4:34].

3

Obedience to the husband and fulfilling his rights takes precedence over obedience to parents and fulfilling their rights. Hence Imam Ahmad said, concerning a woman who has a husband and a sick mother: "Obeying her husband is more obligatory upon her than obeying her mother."

4

Fulfilling her duty towards her husband is a way of fulfilling her duty towards Allah عَزَّوَجَلَّ.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«By the one in Whose hand is my soul, a woman cannot fulfil her duty towards her Lord before she fulfils her duty towards her husband. Even if he asks her for intimacy when she is on her camel [about to set out on a journey], she should not refuse.»** Narrated by Ibn Majah; classed as hasan by al-Albani.

5

Fulfilling her duty towards her husband is a means of being admitted to Paradise.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If a woman prays her five [daily prayers], fasts her month [Ramadan], guards her chastity and obeys her husband, it will be said to her: Enter Paradise through whichever of its gates you wish.»** Narrated by Ahmad; classed as sahih by al-Albani.

6

It is obligatory for the wife to fulfil her husband's right to intimacy, so long as that will not cause her any harm because of which she is excused.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If a man calls his wife to his bed and she refuses, and he remains angry with her, the angels will curse her all night until morning comes.»** Narrated by al-Bukhari and Muslim.

7

She should stay home and not go out without her husband's permission.

Allah عَزَّوَجَلَّ says: *{And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance}* [al-Ahzab 33:33].

Aisha رَضِيَ اللَّهُ عَنْهَا said: I said: Will you give me permission to go to my parents? At that time, I wanted to speak to them in order to verify the news that I had been hearing. So the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave me permission. Agreed upon.

Shaykh al-Islam Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: The woman, with her husband, is like a slave or a prisoner, for she has no right to go out except with his permission, regardless of whether the one who tells her to go out of her house is her father or her mother or someone other than her parents. This is according to the consensus of the leading scholars.

8

Seeking husband's permission for voluntary fasting.

She should not observe a voluntary fast except with her husband's permission.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«It is not permissible for a woman to fast when her husband is present, except with his permission.»** Agreed upon.

9

Guarding in her husband's absence what Allah would have her guard.

Allah عَزَّ وَجَلَّ said: *{So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard}* [an-Nisa 4:34].

Examples of that include:

Guarding her chastity so that no one will be able to touch her except her husband.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There are three whom you should not ask about,»** for they are doomed. And he mentioned among them: **«A woman whose husband is absent and has left her with sufficient provisions, but she made a display of herself after he was gone.»** Narrated by Ahmad; classed as sahih by al-Albani.

Guarding her husband's wealth in his absence, so she does not dispose of it except with his permission.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No woman should spend anything from her husband's house except with the permission of her husband.»** It was said: O Messenger of Allah, not even food? He said: **«That is the best of our wealth.»** Narrated and classed as hasan by at-Tirmidhi.

Guarding her children and looking after their affairs in her husband's absence.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«...And the woman is the custodian of her husband's household and children, and she is responsible for them.»** Narrated by al-Bukhari and Muslim.

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Another of her duties is to pay attention to her husband's protective jealousy. Examples of that include:

- **Avoiding mixing with non-mahram men unnecessarily, and only doing that with her husband's permission.**
- **Dressing modestly and observing hijab when going out of her house, and avoiding any display, otherwise she will fall into a major sin.**

  Allah عَزَّوَجَلَّ says: *{And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance}* [al-Ahzab 33:33].

  The Messenger of Allah ﷺ said: **«There are three whom you should not ask about, for they are doomed. And he mentioned among them: "A woman whose husband is absent and has left her with sufficient provisions, but she made a display of herself after he was gone." So do not ask about them.»** Noted above.
- **She should not allow anyone, even someone who is her mahram, to enter her husband's house except with his permission.**

  The Messenger of Allah ﷺ said: **«It is not permissible for a woman to fast when her husband is present, except with his permission, or to allow anyone to enter his house except with his permission.»** Agreed upon.

Islamic teachings warn women against disobeying their husbands unjustly. A wife's disobedience towards her husband:

It is one of the causes of being admitted to Hell.

The Messenger of Allah ﷺ said: «I was shown Hell, and I never saw anything more terrifying that what I have seen today. I saw that most of its inhabitants are women.» They said: Why is that, O Messenger of Allah? He said: «Because of their ungratefulness.» It was said: Are they ungrateful to Allah? He said: «They are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!'» Narrated by al-Bukhari and Muslim.

It is a cause of her prayer not being accepted.

The Messenger of Allah ﷺ said: **«There are three from whom no prayer will be accepted; it will not be taken up to heaven and it will not go beyond their heads.»** He mentioned among them: **«A woman whose husband calls his wife [to his bed] at night and she refuses.»** Narrated by Ibn Khuzaymah; classed as sahih by al-Albani.

It is a cause of Allah عَزَّوَجَلَّ being angry with her.

The Messenger of Allah ﷺ said: «By the One in Whose hand is my soul, there is no man who calls his wife to her bed and she refuses, but the One Who is above the heavens will remain angry with her until he is pleased with her.» Narrated by Muslim.

It is a cause of the angels cursing her.

The Messenger of Allah ﷺ said: «If a woman goes to sleep after refusing to go to her husband's bed, the angels will curse her until she goes back.» Narrated by al-Bukhari and Muslim.

Activities

1. **One of the greatest rights that anyone has over a woman is the husband's right. Write briefly about that.**

.....

2. **A woman's disobedience towards her husband brings a number of risks. Mention four of them, with evidence.**

.....

3. **How can a woman achieve these two aims: paying attention to her husband's protective jealousy and guarding herself in his absence?**

.....

The rights of the wife over her husband

Just as Islam enjoined duties on the wife towards her husband, it also gives her rights so as to maintain her faith, religious commitment and dignity. Allah عَزَّوَجَلَّ says: *{And due to the wives is similar to what is expected of them, according to what is reasonable}* [al-Baqarah 2:228]. And the Messenger of Allah ﷺ said: **«Indeed you have rights over your wives, and your wives have rights over you.»** Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

The Messenger ﷺ commanded men to pay attention to the rights of their wives, as he said: **«Fear Allah with regard to women, for you have taken them as a trust from Allah and intimacy with them has become permissible to you by the words of Allah.»** Narrated by Muslim.

The more the husband pays attention to his wife's rights, the more trouble-free, happy and enjoyable life will be.

The wife's rights over her husband can be divided into two categories:

1. Financial rights
2. Non-financial rights

Financial rights:

1

The mahr (dowry)

This is wealth that the wife is entitled to from her husband when he does the marriage contract with her or consummates the marriage with her.

Allah عَزَّوَجَلَّ says: *{And give the women [upon marriage] their [bridal] gifts graciously}* [an-Nisa 4:4].

The mahr is not a condition of the marriage contract being valid, and it is not one of its essential parts according to the majority of fuqaha. Therefore if the marriage contract is done without mentioning the mahr, it is valid according to scholarly consensus, and the woman is entitled to a mahr like that of her peers.

2

Maintenance

What is meant by maintenance is providing what the wife needs of food, shelter, clothing and other things. She is entitled to these things even if she is rich.

That is because Allah عَزَّوَجَلَّ says: *{Upon the father is the mothers' provision and their clothing according to what is acceptable}* [al-Baqarah 2:233]. And He says: *{Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him}* [at-Talaq 65:7].

In the hadith of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ it says: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«A dinar that you spend in Allah's cause, a dinar that you spend to free a slave, a dinar that you give in charity to a needy person, and a dinar that you spend on your wife – the greatest of these in reward is that which you spend on your wife.»** Narrated by Muslim.

The scholars of Islam are unanimously agreed that it is obligatory for husbands to spend on their wives' maintenance, on condition that the woman make herself available to her husband (for intimacy). If she refuses or is defiant, then she is not entitled to maintenance.

Non-financial rights:

The greatest right that a woman has over her husband is kind treatment.

Allah عَزَّوَجَلَّ says: *{And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good}* [an-Nisa 4:19].

Examples of kind treatment include the following:

1 **Putting up with her annoyance and being patient if she loses her temper.**

In as-Sahihayn it is narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«I instruct you to be kind to women, for woman was created from a rib, and the most crooked part of the rib is its top. If you were to try to straighten it, you would break it, and if you leave it alone it will remain crooked. So I instruct you to be kind to women.»**

2 **Being playful with her, being sweet-mannered and making her laugh.**

According to the hadith of Jabir رضي الله عنه, the Messenger of Allah ﷺ said to him [when he told him that he had married a previously-married woman]: **«Why did you not marry a young woman, so you could play with her and she could play with you, and you could make her laugh and she could make you laugh?»** Narrated by al-Bukhari and Muslim.

3 **Not reviling or cursing her.**

According to the hadith of Muawiyah al-Qushayri رضي الله عنه, the Messenger of Allah ﷺ said: **«And do not say offensive and insulting words to her.»**

4 **Teaching her what she needs to know of religious matters, or allowing her to learn that.**

An-Nawawi said: Women should not be prevented from going to the mosque, but that is subject to conditions which were mentioned by the scholars, based on hadiths. They are that the woman should not wear perfume or adorn herself; she should not wear anklets that make a sound, or fancy clothes; she should not mix with men; and she should not be younger and the like that may be a cause of temptation; and on the way to the mosque there should not be anything that it is feared may lead to mischief and the like.

5 Being moderate in protective jealousy.

The Messenger of Allah ﷺ said: **«In the case of protective jealousy, there is that which Allah likes and that which Allah dislikes. As for that which Allah likes, it is protective jealousy when there is cause for suspicion. As for that which He dislikes, it is protective jealousy when there is no cause for suspicion.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

Being moderate in protective jealousy means not being heedless about minor issues that could lead to bad consequences, and not going to extremes in being suspicious.

6 Treating co-wives equitably with regard to maintenance and spending the night.

The Messenger of Allah ﷺ said: **«Whoever has two wives and inclines more towards one of them will come on the Day of Resurrection with half of his body leaning.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

7 Not being suspiscious of her.

In as-Sahihayn – and this version was narrated by Muslim – it is narrated that Jabir رضي الله عنه said: The Messenger of Allah ﷺ forbade the man to come to his wife at night [when returning from a journey], thinking that she is betraying him or seeking out her faults, meaning that he thinks that she may be betraying him and he is trying to expose her and find out whether she is betraying him or not. That is because trusting one's wife will give her a sense of reassurance and confidence, and will maintain her dignity and her love for her husband.

Activities

1. From your own reading, mention the conditions of marriage, with evidence. Is the mahr one of them?

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2. Mention some examples that highlight the husband's kind treatment of his wife.

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3. Is the husband's protective jealousy towards his wife entirely blameworthy? Write a brief essay about that?

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4. List what we learn from this text: «Why did you not marry a young woman, so you could play with her and she could play with you, and you could make her laugh and she could make you laugh?»

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The rights of relatives

Islamic teachings strongly encourage upholding family ties and promise immense reward for that, because of the impact that has of spreading a spirit of love, mutual support and harmony, and removing rancour and enmity among the members of the Muslim community. Islam warns its followers against severing ties of kinship, because of what results from that of resentment, enmity, alienation and breakdown of community ties. Therefore the blessed one is the one who upholds ties of kinship and fulfils his duty towards his relatives, and the loser is the one who fails to uphold ties of kinship.

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«Whoever believes in Allah and the Last Day, let him uphold ties of kinship.»** Narrated by al-Bukhari.

It was narrated from Abu Ayub al-Ansari رضي الله عنه that a Bedouin came to the Prophet ﷺ whilst he was on a journey, and said: Tell me what will bring me close to Paradise and keep me far away from Hell. He said: **«Worshipping Allah, not associating anything with Him, establishing prayer, giving zakat, and upholding ties of kinship.»** Narrated by Muslim.

Definition of relatives (dhawu ar-rahm)

Relatives (dhawu ar-rahm) are people who are related to you, whether they are antecedants such as fathers and grandfathers, or mothers and grandmothers, no matter how far the line of ascent reaches; or descendants, no matter how far the line of descent reaches; or lateral connections such as brothers and sisters, paternal uncles and aunts, maternal uncles and aunts, no matter how distantly related they are.

What is meant by upholding ties of kinship:

Showing kindness to relatives who are most closely related to you and taking care of them, even if they mistreat you; being keen to bring that which will benefit them and ward off that which will harm them, in this world and the Hereafter.

The rights of relatives

1 **You should be keen to benefit them in both their religious and worldly affairs.**

Allah عَزَّوَجَلَّ says: *{And warn, [O Muhammad], your closest kindred}* [ash-Shu'ara 26:214].

The Messenger of Allah ﷺ said: **«O Quraysh, ransom yourselves; I cannot avail you anything before Allah. O Banu Abd Manaf, I cannot avail you anything before Allah. O Abbas ibn Abd al-Muttalib, I cannot avail you anything before Allah. O Safiyah, paternal aunt of the Messenger of Allah, I cannot avail you anything before Allah. O Fatima bint Muhammad, ask me for whatever you want of my wealth; I cannot avail you anything before Allah.»** Narrated by al-Bukhari and Muslim.

2 **Checking on them and helping them at times of need.**

The Messenger of Allah ﷺ said: **«Charity given to a needy person is charity, but charity given to a relative is twofold: it is charity and upholding ties of kinship.»** Narrated by an-Nasai and by at-Tirmidhi, who classed it as hasan.

That may be done by visiting them, calling them on the phone, and any other means by which you can find out how they are.

3 **Loving them and showing compassion towards them.**

Allah عَزَّوَجَلَّ says: *{But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah}* [al-Anfal 8:75].

4 **Being patient in putting up with their annoyance and showing tolerance towards them. There is great reward in that.**

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that a man said: O Messenger of Allah, I have relatives with whom I try to keep in touch, but they cut me off. I treat them well, but they abuse me. I am patient and kind towards them, but they insult me. He said: **«If you are as you say, then it is as if you are putting hot ashes in their mouths. Allah will continue to support you as long as you continue to do that.»** Narrated by Muslim.

5 **Some of the fuqaha regard it as obligatory to provide food, drink, clothing, shelter and medical treatment to relatives, if they are in need of that.**

6 **Keeping in touch with them always, and being extremely careful not to sever ties of kinship.**

Severing ties of kinship:

is a major sin, and it incurs the curse of Allah.

Allah عَزَّوَجَلَّ says: *{So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision}* [Muhammad 47:22-23].

It is one of the most hateful deeds to Allah عَزَّوَجَلَّ.

In the hadith it is narrated that a man said: I said: O Messenger of Allah, which deed is most hateful to Allah? He said: **«Ascribing partners to Allah.»** I said: O Messenger of Allah, then which? He said: **«Then severing ties of kinship.»** Narrated by Abu Ya'la; classed as sahih by al-Albani.

It leads to hastening of punishment in this world, before the Hereafter.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There is no sin that is more deserving that Allah should hasten its punishment in this world, in addition to what He will store up for him in the Hereafter, than severing ties of kinship and transgressing.»** Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

It is an impediment to the acceptance of good deeds.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The deeds of the sons of Adam are presented every Thursday, the night before Friday, but no deed is accepted from one who severs ties of kinship.»** Narrated by Ahmad; classed as hasan by al-Albani.

It is an impediment to admittance to Paradise.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No one who severs the ties of kinship will enter Paradise.»** Agreed upon.

Issues having to do with upholding ties of kinship

Upholding ties of kinship should be done with the closest, then the next closest.

The Messenger of Allah ﷺ said: **«Allah instructs you to show kindness to your mothers, then He instructs you to show kindness to your mothers, then He instructs you to show kindness to your fathers, then He instructs you to show kindness to the next closest, then the next closest.»** Narrated by al-Bukhari in al-Adab al-Mufrad; classed as sahih by al-Albani.

It is obligatory to uphold ties of kinship with relatives who are disbelievers.

It was narrated that Asma bint Abi Bakr said: My mother came to visit me when she was still a polytheist, at the time of the Messenger of Allah ﷺ. I consulted the Messenger of Allah ﷺ about that, saying: Should I uphold ties with my mother? He said: **«Yes, uphold ties with your mother.»** Narrated by al-Bukhari and Muslim.

With regard to ties of kinship, reference should be made to custom (urf), which carries weight according to Islamic teachings. Whatever is customarily regarded as upholding ties of kinship constitutes upholding ties of kinship, and whatever is customarily regarded as severing ties of kinship constitutes severing ties of kinship, because it is not explained in detail in the Quran and Sunnah how to uphold ties of kinship, or what is regarded as upholding ties of kinship, or to what extent that is to be done. This is the basic principle. However, if people's customs and traditions become corrupt, and people begin to be careless in severing ties of kinship, then that custom carries no weight.

The one who truly upholds ties of kinship is the one who upholds them even if they try to cut him off.

The Messenger of Allah ﷺ said: **«The one who upholds ties of kinship is not the one who responds in kind; rather the one who upholds ties of kinship is the one who, if his relatives cut him off, he still upholds ties with them.»** Narrated by al-Bukhari.

Activities

1. Explain what is meant by «those of [blood] relationship» and mention the details given by the scholars concerning that.

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2. Mention in brief the rights of relatives, with the evidence for each right.

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3. Quote four texts about the prohibition on severing ties of kinship.

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4. What is the ruling on upholding ties of kinship with a relative who is a disbeliever, with evidence?

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The rights of neighbours

Islamic teachings instruct Muslims to be kind to their neighbours, and strongly encourage that, making it a means of attaining Allah's love for the individual and admittance to Paradise. Islam warns against mistreating neighbours and falling short with regard to their rights. In His Book, Allah عَزَّوَجَلَّ repeatedly enjoins kind treatment of neighbours in the strongest terms. Allah عَزَّوَجَلَّ says: *{Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away}* [an-Nisa 4:36]. And the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Jibreel kept urging me to be kind to my neighbour, until I thought that he would make him an heir.»** Narrated by al-Bukhari and Muslim. In fact, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ regarded kindness to neighbours as one of the signs of faith, as he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever believes in Allah and the Last Day, let him be kind to his neighbour.»** According to another version: **«… let him not annoy or harm his neighbour.»** Narrated by al-Bukhari and Muslim.

Neighbour's rights:

1

Bearing the neighbour's annoyance with patience, which is a means of a person attaining Allah's love.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There are three whom Allah loves»** and he mentioned among them: **«A man who has a neighbour whom he finds it annoying to live next to, but he bears his annoyance with patience, until they are separated by death or by the departure of one of them.»** Narrated by Ahmad; classed as sahih by al-Albani.

Al-Hasan رَحِمَهُ ٱللَّهُ said: "Being a good neighbour does not mean refraining from causing annoyance; rather it is bearing annoyance with patience."

2

Not annoying or harming him, for annoying or harming a neighbour is one of the causes of entering Hell.

It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ: It was said to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ: O Messenger of Allah, So-and-so [a woman] prays qiyam at night and fasts by day, she does good deeds and gives in charity, but she hurts her neighbours with her words. The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There is nothing good in her; she is one of the people of Hell.»** Narrated by al-Bukhari in al-Adab al-Mufrad; classed as sahih by al-Albani.

3

The gravity of the sin of one who transgresses against his neighbour's honour and wealth.

The Messenger of Allah ﷺ asked his Companions what they thought about zina. They said: It is haram; it was forbidden by Allah and His Messenger. He said: **«For a man to commit zina with ten women is less grievous than his committing zina with his neighbour's wife.»**

He asked them about stealing. They said: It is haram; it was forbidden by Allah and His Messenger.

He said: **«For him to steal from ten households is less grievous than his stealing from his neighbour's house.»** Narrated by al-Bukhari in al-Adab al-Mufrad; classed as sahih by al-Albani.

4

It is obligatory to treat neighbours kindly. Ways of doing that include the following:

- **Loving for your neighbour what you love for your self:**

  The Messenger of Allah ﷺ said: **«No person truly believes until he loves for his neighbour what he loves for himself.»** Narrated by Muslim.

- **Giving gifts:**

  The Messenger of Allah ﷺ said: **«If you cook meat, add a lot of broth or water, so that you will have enough to give some to your neighbours.»** Narrated by Ahmad; classed as sahih by al-Albani.

- **Giving your neighbour what he needs of food and drink, when you are able to do that:**

  The Messenger of Allah ﷺ said: **«He does not believe in me who spends the night with his stomach full, whilst his neighbour goes hungry beside him and he is aware of that.»** Narrated by at-Tabarani and al-Bazzar; classed as sahih by al-Albani.

- **Taking care of his neighbour's family in his absence or after he dies, and showing kindness to them.**

- **Giving your neighbour permission to make use of your property, so long as there is no harm in that:**

  The Messenger of Allah ﷺ said: **«No neighbour should prevent his neighbour from affixing a piece of wood to his wall.»** Narrated by al-Bukhari and Muslim.

Stern warning against annoying or harming neighbours:

Annoying and harming neighbours is a major sin.

The Messenger of Allah ﷺ said: **«By Allah he does not believe, by Allah he does not believe, by Allah he does not believe!»** They said: Who is that, O Messenger of Allah? He said: **«The neighbour from whose harm his neighbour is not safe.»** Narrated by al-Bukhari.

Causing annoyance and harm to neighbours is something that leads to deserving the curse of Allah and the curse of people.

A man came to the Messenger of Allah ﷺ complaining about his neighbour, so he said: **«Put your belongings out on the street.»** The man did that, and people began to pass by, cursing the neighbour.

The neighbour came to the Prophet ﷺ and said: O Messenger of Allah, I feel hurt by people. He said: **«What have they done to you?»** He said: They are cursing me. He said: **«And Allah cursed you before the people did!»** The man said: I will not do it again. The man who had complained about him came to the Prophet ﷺ so he said to him: **«Put your belongings back, for the matter has been solved.»** Narrated by at-Tabarani and al-Bazzar; classed as sahih by al-Albani.

Causing annoyance and harm to neighbours is an impediment to being admitted to Paradise.

The Messenger of Allah ﷺ said: **«No one will enter Paradise from whose harm his neighbour is not safe.»** Narrated by Muslim.

Issues having to do with interacting with neighbours

The command to show kindness to neighbours includes both Muslim and non-Muslim neighbours.

It was narrated from Mujahid that the family of Abdullah ibn Umar رضي الله عنهما slaughtered a sheep. When he came, he said: Did you give some to our Jewish neighbour? Did you give some to our Jewish neighbour? I heard the Messenger of Allah ﷺ say: **«Jibreel kept instructing me to show kindness to my neighbour until I thought he would make him an heir.»** Narrated by Abu Dawud, and by at-Tirmidhi who classed it as hasan.

Al-Qurtubi said: The instruction to show kindness to neighbours is enjoined and recommended, whether the neighbour is a Muslim or a disbeliever, and this is the correct view.

FYI (For Your Information)

The scholars said: Neighbours are of three types:

1. A neighbour who has three rights: he is the neighbour who is a Muslim and is a relative. He has the right of a fellow Muslim, and the right of a neighbour and the rights of a relative.

2. A neighbour who has two rights: he is a neighbour who is a Muslim but is not a relative. He has two rights.

3. A neighbour who has one right: he is a non-Muslim neighbour. He has the right of being a neighbour, meaning that you should show him kindness and not annoy or harm him in any way.

Showing kindness to neighbours who are close and those who are further away.

Allah عَزَّوَجَلَّ says: *{Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour}* – that is, one who is close – *{the neighbor farther away}* – that is, one who is more distant – *{the companion at your side…}* [an-Nisa 4:36].

When showing kindness to neighbours, you should start with the neighbour whose door is closest to yours.

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: I said: O Messenger of Allah, I have two neighbours, so to which of them should I give a gift? He said: **«To the one whose door is closest to yours.»** Narrated by al-Bukhari.

Activities

1. The scholars speak about ways of showing kindness to neighbours. Mention some of them.

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2. From your studies, explain some aspects of the beauties of Islam with regard to interacting with non-Muslims.

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3. Mention different categories of neighbours, and explain the rights that neighbours in each category have.

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4. If you wanted to explain to someone how serious the matter of annoying and harming neighbours is, what would you say to him?

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The rights of guests and hosts

Paying attention to the rights of guests is an act of worship to Allah عَزَّوَجَلَّ and is a sign of faith. It is part of good manners and customs; it creates harmony among people, removes rancour and enmity, and spreads a spirit of mutual support and love among the Muslims. The guest has rights over his host, that should be fulfilled, for that brings great reward with Allah and enables one to attain praiseworthiness in this world and the Hereafter.

Islam encourages us to show hospitality and pay attention to the rights of guests, to the extent that it is regarded as one of the signs of faith. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever believes in Allah and the Last Day, let him honour his guest.»** Narrated by al-Bukhari and Muslim.

The guest who is to be honoured is the traveller who is in a city other than his own. It does not mean one who lives in the same city and has gone to visit the house of his neighbour and the like.

The rights of the guest

1 The host should express joy and happiness when receiving the guest.

It was narrated that Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: When the delegation of Abd al-Qays came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he said: **«Who are the people?»** They said: Rabeeah. He said: **«Welcome to the people; you are not to be disgraced or caused to regret.»** Narrated by al-Bukhari and Muslim.

What is meant by the phrase **«you are not to be disgraced or caused to regret»** is: You are not to feel disgraced by your coming or have cause to regret your coming.

Abu'l-Haytham رَضِيَ اللَّهُ عَنْهُ said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his two Companions when they visited him: **«Praise be to Allah, no one has more honourable guests today than me.»** Narrated by Muslim.

2 Honouring one's guest.

Allah عَزَّوَجَلَّ says: *{Has there reached you the story of the honored guests of Abraham?}* [adh-Dhariyat 51:24].

{honored} means those whom Allah's Prophet Ibrahim عَلَيْهِ السَّلَامُ honoured.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever believes in Allah and the Last Day, let him honour his guest.»** Noted above.

Ways of honouring your guest:

- **Serving him yourself.**
- **Being gentle and polite in speaking to your guest.**
- **Hastening to offer the best food and drink, if available; otherwise you may offer him whatever you have.**

In the story of Ibrahim عَلَيْهِ السَّلَامُ and how he hosted the angels, Allah عَزَّ وَجَلَّ tells us: *{Then he went to his family and came with a fat [roasted] calf}* [adh-Dhariyat 51:26]. What is meant by the phrase translated here as *{he went to his family}* is that he went quickly, in a discreet manner, to bring food for his guests.

- **If the food is not ready, you may offer what it is customary to offer guests, such as fruit and the like.**

In the story of Abu'l-Haytham رَضِيَ اللَّهُ عَنْهُ hosting the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his two Companions, it says that he left and brought them a branch on which there were dates at different stages of ripening, and he said: Eat from this. Then he picked up the knife and slaughtered an animal to cook for them. Narrated by Muslim.

3 Paying attention to the guest's customs with regard to the food that you offer him.

It was narrated that Khalid ibn al-Walid رَضِيَ اللَّهُ عَنْهُ said: Some grilled lizard meat was brought to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and he stretched out his hand to eat some. But he was told that it was lizard, so he withdrew his hand. Khalid said: is it haram? He said: **«No, but it is not found in the land of my people, and I find it offputting.»** So Khalid ate whilst the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was looking on. Agreed upon.

Offering a variety of food gives the guest the opportunity to eat what he likes, or at least to find something that he is able to eat.

4 Putting the food close to the guest and urging him to eat, without forcing or embarrassing him.

In the story of Ibrahim عَلَيْهِ السَّلَامُ and how he hosted the angels, Allah عَزَّ وَجَلَّ tells us: *{Then he went to his family and came with a fat [roasted] calf, And placed it near them; he said, "Will you not eat?"}* [adh-Dhariyat 51:26].

5 Part of being a good host is to give the guest precedence when the food is little.

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that a man came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and he sent word to his wives. They said: We have nothing except water. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Who would like to host this man?»** A man of the Ansar said: I will. He took him to his wife, and said: Honour the guest of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She said: We do not have anything except food for our children. He said: Prepare the food that you have, light your lamp, and put your children to bed when they want their supper. So she prepared the food that she had, lit the lamp, and put her children to bed. Then she got up and pretended to adjust the lamp, but she extinguished it. Then they both pretended to eat, but in fact they stayed without dinner. The following morning, the man went to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said: **«Allah smiled last night – or He was pleased – because of what you both did.»** Then Allah revealed the words: *{but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful}* [al-Hashr 59:9]. Agreed upon.

6 Accommodating one's guest in a place that is befitting to someone of his standing.

It was narrated from Abu Ayub رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stayed with him. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stayed on the lower floor, and Abu Ayub stayed on the upper floor. Abu Ayub woke up one night, and said: We are walking above the head of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! So they moved and slept on one side (of the room). Then he said something to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The lower floor is easier.»** But Abu Ayub said: I will never go up to an upper floor under which you are. So the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ moved to the upper floor, and Abu Ayub moved to the lower floor. Narrated by Muslim.

7 Providing what the guest needs to sleep, namely a bed and the like.

The Messenger of Allah ﷺ said: **«A bed for the man, a bed for his wife, a third for the guest, and the fourth for the Shaytan.»** Narrated by Muslim.

8 Protecting the guest from anything that may annoy or harm him.

Allah عَزَّوَجَلَّ says of Lut's defending his guests from his people who intended mischief: *{[Lot] said, "Indeed, these are my guests, so do not shame me. And fear Allah and do not disgrace me"}* [al-Hijr 15:68-69].

What is meant is: These are my guests, and they are under my protection, so do not put me to shame; fear the punishment of Allah and do not transgress against them, thus causing me humiliation and shame by your annoying and harming my guests.

Activities

1. **From your studies, who is the guest who is to be honoured according to the religious texts?**

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2. **You have seen above the story of how the Prophet ﷺ refrained from eating lizard meat. What do you learn from this story with regard to honouring guests?**

.....

3. **Explain this hadith on the basis of what you have learned of the scholars' comments on the words: «A bed for the man, a bed for his wife, a third for the guest…?»**

.....

The rights of the host

In return, the host also has a number of rights over his guests, including the following:

1 **The guest should seek permission to enter, and should come at the appointed time.**

Allah عَزَّوَجَلَّ says: *{O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse}* [al-Ahzab 33:53].

Ash-Shawkani said: Allah forbade the believers to do that in the house of the Prophet ﷺ, but that prohibition also applies to the houses of all the believers. The people adhered to the etiquette prescribed for them by Allah in that regard, as He forbade them to enter except at the time when the food is ready, not before that.

2 **The guest should not stay so long that it causes annoyance to the host [and he is too embarrassed to say anything], unless the host gives him permission to do that.**

The Messenger of Allah ﷺ said: **«It is not permissible for a Muslim man to stay so long in his brother's house that he causes him to sin.»** They said: O Messenger of Allah, how would he cause him to sin? He said: **«By staying with him when he has nothing more to offer him.»** Narrated by Muslim.

3 **He should not bring with him someone for whom the host has not given permission; if he does that, he should ask his host for permission.**

It was narrated that Abu Mas'ud al-Ansari رَضِيَ اللَّهُ عَنْهُ said: Among the Ansar there was a man called Abu Shuayb; he had a slave who was a butcher. He said to him: Make me some food; I want to invite five people, including the Messenger of Allah ﷺ. He invited the Messenger of Allah ﷺ and the others, and another man followed them. The Prophet ﷺ said: **«You invited me as one of five guests, and this man followed us. If you wish, give him permission to enter, and if you wish, do not do that.»** He said: Rather I will give him permission to enter. Narrated by al-Bukhari and Muslim.

4 Advice to the host to keep some of the food for himself and his family, especially at times of need.

In the story of how Abu'l-Haytham رضي الله عنه hosted the Prophet ﷺ and his two Companions, it says: He brought them a branch on which there were dates at different stages of ripening, and he said: Eat from this. Then he picked up the knife. The Messenger of Allah ﷺ said to him: **«Do not slaughter any milk-giving sheep.»** So he slaughtered a sheep for them, and they ate from that mutton and from the branch [on which there were dates], and they drank. Narrated by Muslim.

5 Offering supplication for the host.

It was narrated from Anas رضي الله عنه that the Prophet ﷺ came to Sa'd ibn Ubadah رضي الله عنه, who brought him some bread and olive oil, and he ate. Then the Prophet ﷺ said: **«Aftara indakum as-saa'imun, wa akala ta'amakum al-abrar, wa sallat alaykum al-mala'ikah (May fasting people break their fast in your house, may the righteous eat your food, and may the angels send blessings upon you).»** Narrated by Ahmad, Abu Dawud and an-Nasai; classed as sahih by al-Albani.

6 The guest should not intrude on the privacy of the people of the household.

It was narrated that Abdullah ibn Abi'l-Hudhayl said: Abdullah ibn Mas'ud رضي الله عنه went to visit a sick person, along with some other people. There was a woman in the house, and one of the men started looking at the woman. Abdullah said to him: If your eyes were to be put out, that would be better for you. Narrated by al-Bukhari in al-Adab al-Mufrad; classed as sahih by al-Albani.

Issues having to do with hospitality:

Hospitality is to be offered for three days; anything after that is charity.

The Messenger of Allah ﷺ said: **«Whoever believes in Allah and the Last Day, let him honour his guest according to his rights.»** He said: What are his rights, O Messenger of Allah? He said: **«One day and one night, and hospitality is to be offered for three days; and anything more than that is charity given to him.»** Narrated by al-Bukhari and Muslim.

What is meant by the words, **«His right is one day and one night, and hospitality is to be offered for three days»** is that one should pay attention to the guest for the first day and night, honouring him by offering him the best available food, drink and so on. On the second and third days however, he may be given whatever is available, and no more than what one usually has. After three days, it is a charity and a favour; if the host wishes he may do that, and if he wishes he may refrain.

Issues having to do with hospitality – continued:

Does the guest have the right to take the equivalent of what would normally be offered if the host withholds it?

Al-Bukhari and Muslim narrated from Uqbah ibn Aamir رضي الله عنه that he said: We said: O Messenger of Allah, you send us on a mission and we may halt with some people who do not offer us any hospitality. What do you think? The Messenger of Allah صلى الله عليه وسلم said to us: **«If you halt with people and they give you what is appropriate for a guest, then accept it, but if they do not do that, then take from them what is due to the guest, as appropriate.»**

Shaykh Ibn Uthaymeen رحمه الله said: "If a guest comes to someone and he refuses to show him any hospitality, then the guest may take from him what will suffice as hospitality on a reasonable basis, without his knowledge, because the right [of the guest] to that is clear."

This view was also narrated from Imam Ahmad رحمه الله.

However, the majority of scholars are of the view that it is not permissible for the guest to take anything from his host without his permission, even if he does not offer him what is appropriate as hospitality, or he does not offer him anything at all, because the Prophet صلى الله عليه وسلم said: **«It is not permissible to take anything of a person's property unless he gives it willingly.»** Narrated by Ahmad; classed as sahih by al-Albani.

The majority of scholars say that offering hospitality is encouraged (mustahabb), and they interpret the hadith of Uqbah رضي الله عنه quoted above as referring to hospitality in remote areas such as villages, deserts and the like. In cities and towns, however, it is not applicable.

Imam Malik رحمه الله said: "It is not obligatory for people who live in cities and towns to offer hospitality."

Sahnun said: "Hospitality is obligatory only for those who live in remote villages. In towns and cities, however, there are hotels where travellers may stay."

Adopting this view is more appropriate and is more in harmony with what is customary, especially when people have little knowledge and ignorance is widespread.

Activities

1. Write briefly about the rights of the host over the guest.

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2. How could the host be embarrassed?

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3. Explain this hadith: «One day and one night, and hospitality is be offered for three days», based on the words of the scholars.

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4. Explain the ruling on the guest taking his due rights from the host if the latter falls short in that regard.

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The rights of workers and bosses:

Work is essential for life, and people cannot do without it, whether they are workers or bosses. Hence the prophets – who were the best of Allah's creation – worked. Adam worked as a farmer, Nuh worked as a carpenter, Dawud worked as an ironsmith, and Muhammad ﷺ worked as a shepherd and a merchant. Hence we are encouraged to work and strive hard. The Prophet ﷺ said: **«For one of you to take his rope, then go to the mountains and collect firewood, then sell it and eat (from what he earns) and give in charity is better for him than asking of people.»** Narrated by al-Bukhari. The relationship between the worker and the business owner is based on many rights and duties, which must be explained and understood.

Firstly: the worker's rights

1

The worker should not be burdened with more than he is able to do.

The Prophet ﷺ said: **«[Your servants are] your brethren who are taking care of your affairs; Allah has put them under your control, so whoever has a brother who is under his control, let him feed him from what he eats and let him clothe him as he clothes himself. Do not burden them with that which may overwhelm them, and if you do burden them, then help them.»** Narrated by al-Bukhari.

2

Workers should be treated kindly.

Aisha رضي الله عنها said: **The Messenger of Allah ﷺ never struck anyone with his hand, no woman and no servant.**

Anas ibn Malik رضي الله عنه, the servant of the Messenger of Allah ﷺ, said: The Messenger of Allah was one of the best of the people in attitude. One day he sent me on an errand, and I said: By Allah, I shall not go – although my intention was to go and do what Allah's Prophet had told me to do. I went out, then I passed by some boys who were playing in the marketplace, then the Messenger of Allah suddenly took hold of me by the nape of my neck, and I looked at him and saw him smiling. He said: **«O Unays, go and do what I told you to do.»** I said: Yes, I am going, O Messenger of Allah.

Anas said: By Allah, I served him for nine years, and I never knew him to say regarding something I had done: Why did you do such and such? Or for something I had failed to do, Why did you not do such and such?

3

The worker should not be paid less than he deserves; rather one should pay him commensurate with the work he has done. It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«There are three whose opponent I will be on the Day of Resurrection, one of whom is a man who hires a worker, and he does everything that he is asked to do, then he does not give him his wages.»** Narrated by al-Bukhari. And it was narrated that Abu Hurayrah رضي الله عنه said: The Messenger ﷺ said: **«Give the worker his wages before his sweat dries.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

4

Workers should be treated well and not harmed. Abu Mas'ud رضي الله عنه struck a slave of his. He said: Suddenly I heard a voice behind me saying: **«O Abu Mas'ud, indeed Allah has more power over you than you have over him.»** I turned around and saw that it was the Messenger of Allah ﷺ. I said: O Messenger of Allah, he is free for the sake of Allah. He ﷺ said: **«If you had not done that, the Fire would have burned you on the Day of Resurrection.»** This was the case of a slave whom he owned, so what about any other worker?

5

Taking care of workers. The Messenger of Allah ﷺ would take care of his servants, and his care for them went as far as caring for those who were not believers. The Jewish boy who used to serve him became very sick, and the Prophet ﷺ kept visiting him and checking on him, then when he was about to die, he visited him and sat by his head, then he called him to Islam. The boy looked at his father, wondering how to respond, and his father said to him: Obey Abu'l-Qasim. So he became Muslim, then he passed away. The Prophet ﷺ went out, saying: **«Praise be to Allah Who has saved him from the Fire.»** Narrated by al-Bukhari.

6

Bosses must allow workers to fulfil their obligatory duties to Allah, such as prayer, fasting, Hajj, and so on. Bosses should beware of being among those who bar people from the path of Allah and prevent them from fulfilling their religious duties on the grounds of doing work. Allah عز وجل says: *{Have you seen the one who forbids. A servant when he prays?}* [al-Alaq 96:9-10].

Withholding rights:

A common practice that is haram occurs when some people make a contract with a worker and bring him over from his country, so that he leaves behind his family and his people to seek a livelihood, then when the worker arrives, the business owner tries to get rid of this contract so that he can give him a lower salary and fewer rights. Thus this poor worker – under this vile pressure – finds himself compelled to sign a new contract, against his will. This is a grave injustice.

7 Rights of workers and bosses.

The worker has a right to rest, so it is not permissible for the business owner to exhaust him and overburden him. Shuayb said to Musa عَلَيْهِ السَّلَامُ, when he wanted to work for him and take care of his wealth: *{And I do not wish to put you in difficulty}* [al-Qasas 28:27]. And the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Do not burden them with that which may overwhelm them, and if you do burden them, then help them.»** Noted above.

8 The right to a secure income.

In Islam, social security (at-takaaful al-ijtimaa'i) guarantees the citizen, when he is unable to work or falls sick, his share from the bayt al-maal (treasury) of the Muslims. In as-Sahihayn, it is narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There is no believer but I am closer to him in this world and the Hereafter. Recite, if you wish:** *{The Prophet is closer to the Believers than their own selves}* [al-Ahzab 33:6]. **So if any believer dies and leaves behind wealth, it is for his heirs, whoever they are, but whoever leaves behind a debt or dependents, let them come to me, for I will take responsibility for them.»** What is referred to here is the bayt al-maal (treasury) of the Muslims, or whatever takes its place.

The rights of bosses:

1 The worker should not be negligent; rather he should feel responsible for his work.

So he should not neglect his work, fall short in it or cheat. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The servant is a custodian of his master's wealth and he is responsible for what is under his care.»** Narrated by al-Bukhari.

2 Being honest and sincere.

Cheating is not one of the characteristics of the believers. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever cheats is not one of us.»** Narrated by Muslim. Part of cheating and dishonesty is taking bribes and wasting time. Allah عَزَّ وَجَلَّ says: *{O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]}* [al-Anfal 8:27].

3

Obedience.

The worker must obey his bosses at work so long as that does not involve disobedience towards Allah, and he must adhere to the rules and regulations of the workplace. This is what he signed up for in his contract, and this is what the intended interests of the business is.

4

He should refrain from abusing his position.

That includes what are known as gifts given to workers. They come under the same ruling as stealing from the Muslim treasury. The Messenger ﷺ said: **«If we appoint someone to some position and we allocate some income to him in return, then whatever he takes after that is stealing from the Muslim treasury.»**

Narrated by Abu Dawud and by at-Tirmidhi, who classed it as sahih with a sahih isnad.

Gifts given to workers:

In as-Sahihayn it is narrated that Abu Humayd as-Sa'idi رضي الله عنه said: The Prophet ﷺ appointed a man from the tribe of Banu'l-Asad who was called Ibn al-Lutbiyah to be in charge of collecting zakat. When he came, he said: This is for you, and this was given to me. The Messenger of Allah ﷺ stood up on the minbar and praised and glorified Allah, then he said: **«What is the matter with a worker whom I send, then he comes and says, 'This is for you and this was given to me'? Why doesn't he sit in the house of his father or the house of his mother and see whether gifts are brought to him or not? By the One in Whose hand is the soul of Muhammad, no one of you gets anything of that nature, but he will bring it on the Day of Resurrection, carrying it on his shoulders, whether it is a groaning camel, a lowing cow or a bleating sheep.»** Then he raised his arms until we saw the whiteness of his armpits [and said]: **«Have I conveyed (the message)?»** twice.

The rights of rulers and subjects

Rulership, according to the Islamic point of view, is a burden and a responsibility, and it is only prescribed for the purpose of achieving certain aims and goals. The achieving of these aims and goals is a responsibility that is shared between both rulers and subjects, and they are all responsible for that. As the ruler or head of state is a representative or proxy acting on behalf of the ummah to achieve these objectives that are prescribed in Islam, and as he cannot on his own fulfil the duty of guarding the religion and taking care of the ummah's worldly affairs, the teachings of Islam enjoin on the subjects (or the people) duties towards the one who is is a position of leadership of the Muslims, whether he is righteous or an evildoer, to help him to carry out his duties towards the ummah.

The rights of the ruler over his subjects include:

1 **Obedience to him, which is one of the greatest rights that he has over his subjects.**

Allah عَزَّوَجَلَّ says: *{O you who have believed, obey Allah and obey the Messenger and those in authority among you}* [an-Nisa 4:59].

And the Messenger of Allah ﷺ said: **«Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah. Whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me.»** Agreed upon.

Obedience to the ruler includes the following:

Believing that it is obligatory to obey the ruler in obedience to Allah and His Messenger ﷺ, not for the sake of worldly gain.

The Messenger of Allah ﷺ said: **«There are three at whom Allah will not look on the Day of Resurrection and will not praise them, and theirs will be a painful punishment.»** Among them is: **«A man who swore allegiance to a ruler, and only swore allegiance to him for the purpose of worldly gain, so if he gives him some worldly gain, he is pleased, but if he does not give him anything, he is displeased.»**

Narrated by al-Bukhari and Muslim.

It is obligatory to obey the ruler only in that which is right and proper, not in that which involves sin.

The Messenger of Allah ﷺ said: **«The Muslim must hear and obey, whether he likes it or not, unless he is instructed to do something sinful. If he is instructed to do something sinful, there is no requirement to hear or to obey.»** Agreed upon.

Ibn al-Qayyim رحمه الله said: This hadith indicates that the one who obeys those in authority in disobeying Allah is a sinner.

It is obligatory to obey the ruler regardless of individual circumstances.

The Messenger of Allah ﷺ said: **«You must hear and obey at times of ease and of hardship, when you have energy and when you are reluctant, and when others are given precedence over you even if they are selfish.»** Narrated by Muslim.

2 Patience in putting up with injustice on the part of the ruler, and not rebelling against him.

The Messenger of Allah ﷺ said: **«The best of your rulers are those whom you love and they love you, and they pray for you and you pray for them. The worst of your rulers are those whom you hate and they hate you, and you curse them and they curse you.»** It was said: O Messenger of Allah, should we not fight them with the sword? He said: **«No, not so long as they establish prayer among you. But if you see something in your rulers that you dislike, then hate their deeds, but do not withdraw your hand from obedience to them.»** Narrated by Muslim.

In Saheeh Muslim it is narrated from Hudhayfah ibn al-Yaman رضي الله عنه that he said: **«Hear and obey the leader, even if your back is flogged and your wealth is taken; hear and obey.»**

At-Tahhawi رحمه الله said: We do not think that anyone should rebel against our rulers and those who are in charge of our affairs, even if they are unjust, and we should not pray against them or withdraw our hands from obedience to them.

It is obligatory on the people to fulfil the rights of rulers, even if they fall short in their duties towards their people. 3

It was narrated from Ibn Mas'ud رضي الله عنه: The Messenger of Allah ﷺ said to us: **«After I am gone, you will see selfishness and things that you disapprove of.»** They said: What do you instruct us to do, O Messenger of Allah? He said: **«Give them their rights and ask Allah for your rights.»** Narrated by al-Bukhari and Muslim.

And the Messenger of Allah ﷺ said: **«Give them their rights, for Allah will question them about what He put them in charge of.»** Agreed upon.

Advising him sincerely about that which is in his best interests and the best interests of the ummah. 4

The Messenger of Allah ﷺ said: **«Religion is sincerity.»** We said: To whom? He said: **«To Allah, to His Book, to His Messenger, and to the rulers of the Muslims and their common folk.»** Narrated by Muslim.

Ibn Rajab al-Hanbali said: "Sincerity to the rulers of the Muslims means helping them in doing what is right and proper, obeying them in that, reminding them of it, and alerting them to some issues with kindness, and it means not rebelling against them, and praying for them to be guided."

Supporting him and protecting him. 5

The Messenger of Allah ﷺ said: **«Whoever swears allegiance to a leader and commits himself to a covenant with him with sincerity, let him obey him if he can, then if another comes and competes with him, then strike the neck of the other one.»** Narrated by Muslim.

Al-Qadi Abu Ya'la said: If the ruler does his duty towards the ummah properly, it becomes obligatory upon them to obey him and support him, unless there is a reason on his part for which he deserves to be dismissed from his post.

Respecting the ruler, honouring him and appreciating his status. 6

The Messenger of Allah ﷺ said: **«Indeed part of venerating Allah is honouring the grey-haired Muslim, and the reciter of the Quran who does not go to extremes in his recitation or is heedless about it, and honouring the just ruler.»** Noted above.

The scholars said: The people will continue to be fine so long as they respect the ruler and the scholars. If they respect these two, Allah will cause their affairs to be rectified in this world and the Hereafter, but if they show no respect to these two, Allah will cause their affairs to be corrupted in this world and the Hereafter.

Speaking softly and politely, and paying attention to the position of the ruler when speaking to him. 7

Allah عَزَّوَجَلَّ says: *{Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]}* [Ta-Ha 20:43-44].

Ibn al-Qayyim said: Addressing leaders politely and softly is something that is required according to Islamic teachings, reason and custom.

Refraining from mentioning their faults and spreading news of them among the people. 8

Allah عَزَّوَجَلَّ says: *{And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful}* [al-Hujurat 49:12].

Because that comes under the heading of inciting the people against them, undermining their status and emboldening those who want to rebel against them.

9 Praying behind the ruler, whether he is righteous or an evildoer, and going out for jihad with him.

The Messenger of Allah ﷺ said: **«And they lead you in prayer, so if they do it correctly, then you [and they] will receive reward, and if they do it incorrectly, it will be for you and against them.»** Narrated by al-Bukhari.

And the Messenger of Allah ﷺ said: **«There is no longer any hijrah (migration for the sake of Allah), but there is jihad and intention (niyyah).»** Narrated by al-Bukhari and Muslim.

Ibn Qudamah said: We think that Hajj and jihad are valid under the leadership of any ruler, whether he is righteous or an evildoer, and praying Jumuah behind them is permissible.

10 Not fabricating lies against the ruler or criticizing him because of his position.

One of the most emphasized rights of the ruler is that no one should overstep the mark by talking about that which is the responsibility of the ruler without his permission, such as matters of war and peace, carrying out the hadd punishments, and so on.

11 Praying for him to be enabled and helped to adhere to the straight path.

The Messenger of Allah ﷺ said: **«The best of your rulers are those whom you love and they love you, and they pray for you and you pray for them. The worst of your rulers are those whom you hate and they hate you, and you curse them and they curse you.»** Narrated by Muslim.

Activities

1. Explain in detail the ruling on rebelling against an unjust ruler.

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2. What do you learn from this text: «Hear and obey the leader, even if your back is flogged and your wealth is taken; hear and obey?»

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3. Why does Islam emphasize hearing and obeying the ruler, even if he is unjust?

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4. Is it Sunnah to pray for the ruler? Research this topic.

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The rights of the people over the ruler:

Just as Islam enjoins upon the Muslim duties towards the ruler, in order to achieve the objectives of sharia, namely preservation of the religion and running worldly affairs in accordance with religious teachings, it also enjoins upon the ruler duties towards his subjects, so as to maintain the well-being of their religious and worldly affairs, and enable them to cooperate with him in carrying out his duties, for leadership is a responsibility. The Messenger of Allah ﷺ said: **«The ruler who is in charge of the people is a custodian, and he is responsible for those under his custodianship.»** Narrated by al-Bukhari and Muslim. It is an immense trust concerning which he will be asked on the Day of Resurrection; it is a responsibility and not an honour. If the ruler does what is required of him, he will attain great virtue, but if he falls short, then he is harming himself. The Messenger of Allah ﷺ said to one who asked him to appoint him to a position of authority: **«It is a trust, and on the Day of Resurrection it will be a source of humiliation and regret, except for the one who takes it and fulfils all obligations and does all duties required.»** Narrated by Muslim.

The most important of those duties include the following:

1 Establishing and protecting the religion of the ummah.

One of the most important rights that the ummah has over the ruler is that he should protect its religion and help them to fulfil their duty towards their Lord and be true slaves to Him.

Ways of achieving that include:

Spreading knowledge and spreading the call of Islam (da'wah).

It was narrated from Ibn Abbas رضي الله عنهما that the Prophet ﷺ sent Muadh رضي الله عنه to Yemen, and said: **«Call them to bear witness that there is no god worthy of worship except Allah, and that I am the Messenger of Allah. If they obey you in that, then inform them that Allah has enjoined upon them five prayers every day and night…»** Narrated by al-Bukhari and Muslim.

Respecting the scholars, supporting them and following their advice.

Allah عَزَّوَجَلَّ says: *{and consult them in the matter}* [Aal Imran 3:159] and *{and whose affair is [determined by] consultation among themselves}* [ash-Shura 42:38].

It was narrated that Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: "Those who were well-versed in the Quran were the people who attended the gathering of Umar رَضِيَ اللَّهُ عَنْهُ and were the people whom he consulted, whether they were old or young." Narrated by al-Bukhari.

Those who were well-versed in the Quran were those who had knowledge and deep understanding of its meanings. They used to attend the gathering of Umar so that they could remind him if he forgot.

Preventing anything that could lead to corruption of the people's beliefs and morals.

Al-Mawardi said concerning the duties of the ruler: If there appears an innovator, or if someone with a specious argument begins to drift away from the religion, the duty of the ruler is to discuss the matter with him on the basis of truth, explain to him what is correct, and apply to him what is required of rights and punishments, so that the religion will be protected from being undermined and so that the ummah will be prevented from being led astray.

2 Judging between people in accordance with that which Allah has revealed.

That is to be carried out in the following manner:

Applying sharia when judging between people and compelling them to adhere to its rulings.

Allah عَزَّوَجَلَّ says: *{And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations}* [al-Ma'idah 5:49].

Carrying out hadd punishments and settling matters between people.

It was narrated from Imran ibn Husayn رَضِيَ اللَّهُ عَنْهُ that a woman from Juhaynah, who was pregnant as a result of zina, came to the Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said: O Prophet of Allah, I have committed a sin that is deserving of a hadd punishment, so carry it out on me. The Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ summoned her guardian and said: **«Be kind to her, and when she has given birth, bring her to me.»** So he did that, and the Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered that her clothes be tied on her [so that she would not become uncovered], then he ordered that she be stoned, then he offered the funeral prayer for her. Narrated by Muslim.

Al-Mawardi said – listing the obligatory duties and responsibilities of ruling: Carrying out the hadd punishments in order to protect the sacred limits of Allah عَزَّوَجَلَّ from being transgressed, and to protect the rights of people from being neglected or lost.

3 Governing the people on the basis of justice, showing kindness and removing injustice.

Allah عَزَّوَجَلَّ says: *{Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing}* [an-Nisa 4:58].

4 Protecting the people's lives, honour and property.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **«The ruler is a shield; the people fight behind him.»** Agreed upon.

«The ruler is a shield» means that he is like a screen, because he prevents the enemy from harming the Muslims, and prevents the people from harming one another; and he protects the Muslim ummah, and the people fear his punishment and respect his authority.

«the people fight behind him» means that they fight with him against the disbelievers, outlaws, rebels and all people who could cause mischief and do wrong.

5 Taking care of the ummah and providing what they need, especially in the case of the weak and incapacitated.

Umar ibn al-Khattab رَضِيَ اللهُ عَنْهُ said, when he was caliph: If Allah extends my life, I shall certainly leave the widows of the people of Iraq not needing any man after I am gone. Narrated by al-Bukhari.

6 Being faithful and sincere towards the ummah with regard to their religious or worldly affairs.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **«There is no leader who is appointed in charge of the Muslims, then does not try his best and show sincerity towards them, but he will not be admitted to Paradise with them.»** Narrated by Muslim.

He should also show kindness when choosing what is best for the ummah. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **«O Allah, whoever is appointed to a position of authority among my ummah and is harsh with them, then be harsh with him; whoever is appointed to a position of authority among my ummah and is kind to them, then be kind to him.»** Narrated by Muslim.

7 Taking care of the ummah's affairs himself and paying attention to what is in their best interests.

The Messenger of Allah ﷺ said: **«Whoever Allah causes to be appointed to a position of authority among the Muslims then refuses to find out about and deal with their needs and poverty, Allah will not answer him when he calls upon Him in need and poverty.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

Abu Ya'la said concerning the duties of the ruler: He himself should follow up directly on the running of the Muslims' affairs and check on them, so that he himself will be concerned with the running of the ummah's affairs and guarding the religion of Islam. He should not rely on delegating his responsibilities to others. Allah عَزَّوَجَلَّ says: *{[We said] "O David, indeed We have made you a ruler in the land, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah"}* [Saad 38:26]. Thus He instructed Dawud عَلَيْهِ السَّلَامُ to handle matters directly and not delegate them to others.

8 Choosing trustworthy, honest people to run the affairs of the ummah.

Allah عَزَّوَجَلَّ says: *{O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]}* [al-Anfal 8:27].

The Messenger of Allah ﷺ said: **«When matters of authority are given to people who are not qualified for that, then expect the Hour.»** Narrated by al-Bukhari.

Umar ibn al-Khattab رَضِيَ اللَّهُ عَنْهُ said: "Whoever is in charge of any affairs of the Muslims, and he appoints a man because he is a friend or relative, has betrayed Allah, His Messenger, and the Muslims." Quoted by Shaykh al-Islam in Majmu al-Fatawa.

Ibn Taymiyyah رَحِمَهُ اللَّهُ said: The ruler must appoint to any position of authority over the Muslims' affairs the most qualified person he can find for that position. If he overlooks the one who is most deserving and most qualified in favour of someone else, then he has betrayed Allah, His Messenger and the believers, and he has committed what is forbidden.

9 Being a good example to his people.

Abu Bakr ﷺ was asked by a woman: How long will our adherence to this righteous path that Allah brought about after ignorance last? He said: It will last as long as your rulers remain steadfast in adhering to it. Narrated by al-Bukhari.

Umar ﷺ said when he was dying: You should understand that the people will continue to be fine so long as their rulers and guides remain steadfast [in Islam]. Narrated by al-Bayhaqi.

Ibn Hajar said: That is because people follow the path of their rulers, so if the leaders drift away, they will cause others to drift away.

Activities

1. **Write briefly about the rights of the people over the ruler, with evidence.**
2. **Based on what you have studied, what are the most important duties that the ruler has towards the people? Support what you say with evidence.**
3. **What do you understand from this Quranic text:** *{[We said], "O David, indeed We have made you a ruler in the land, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah"}* [Saad 38:26]?
4. **You have read a great deal about the biographies of the Rightly-Guided Caliphs. Give three examples which show how the caliphs were rightly guided.**

References

- *Hilyat al-Awliya*. Abu Nuaym al-Asbahani.
- *Maw'izat al-Mu'mineen min Ihya Uloom ad-Deen*. Muhammad Jamal ad-Deen al-Qasimi.
- *Riyadh as-Saliheen*. An-Nawawi.
- *Al-Aadab ash-Shar'iyah wa'l-Minah al-Mar'iyah*. Ibn Muflih.
- *Huquq da'at ilayha al-Fitrah wa qarraratha ash-Sharia*. Shaykh Muhammad Salih al-Uthaymeen.

And Allah is the source of strength.

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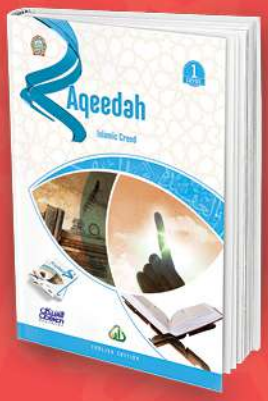

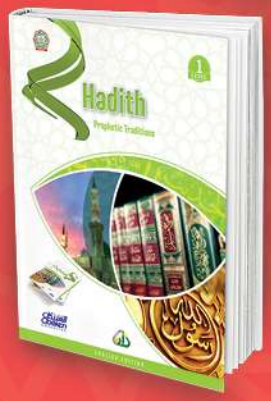

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